

Purchased of Parker, 1824.

8° Th. R. 162. THE
BOOK OF PSALMS
ILLUSTRATED,
BY AN
IMPROVED TRANSLATION
OF THE
PROPER PSALMS,

More conformable to the HEBREW ORIGINAL;

AND A

POETICAL VERSION OF EACH,
AGREEABLE THERETO:

WITH NOTES,
CRITICAL AND EXPLANATORY;
IN WHICH THE
PROPHECIES of the MESSIAH
ARE PARTICULARLY POINTED OUT:

Being an Attempt to render the Reading of the PSALMS, as a Part of
DIVINE SERVICE, more intelligible and instructive.

WITH A

P R E F A C E,

ON THE

PRESENT NEGLECT OF THE SACRED LANGUAGE,
AND POETRY OF THE SCRIPTURES.

Were Believers once brought well-acquainted with these PROPER PSALMS, they would be better enabled to apply the Rest. — The Rev. Dr. HORNE.

By A L A Y M A N.

L O N D O N:

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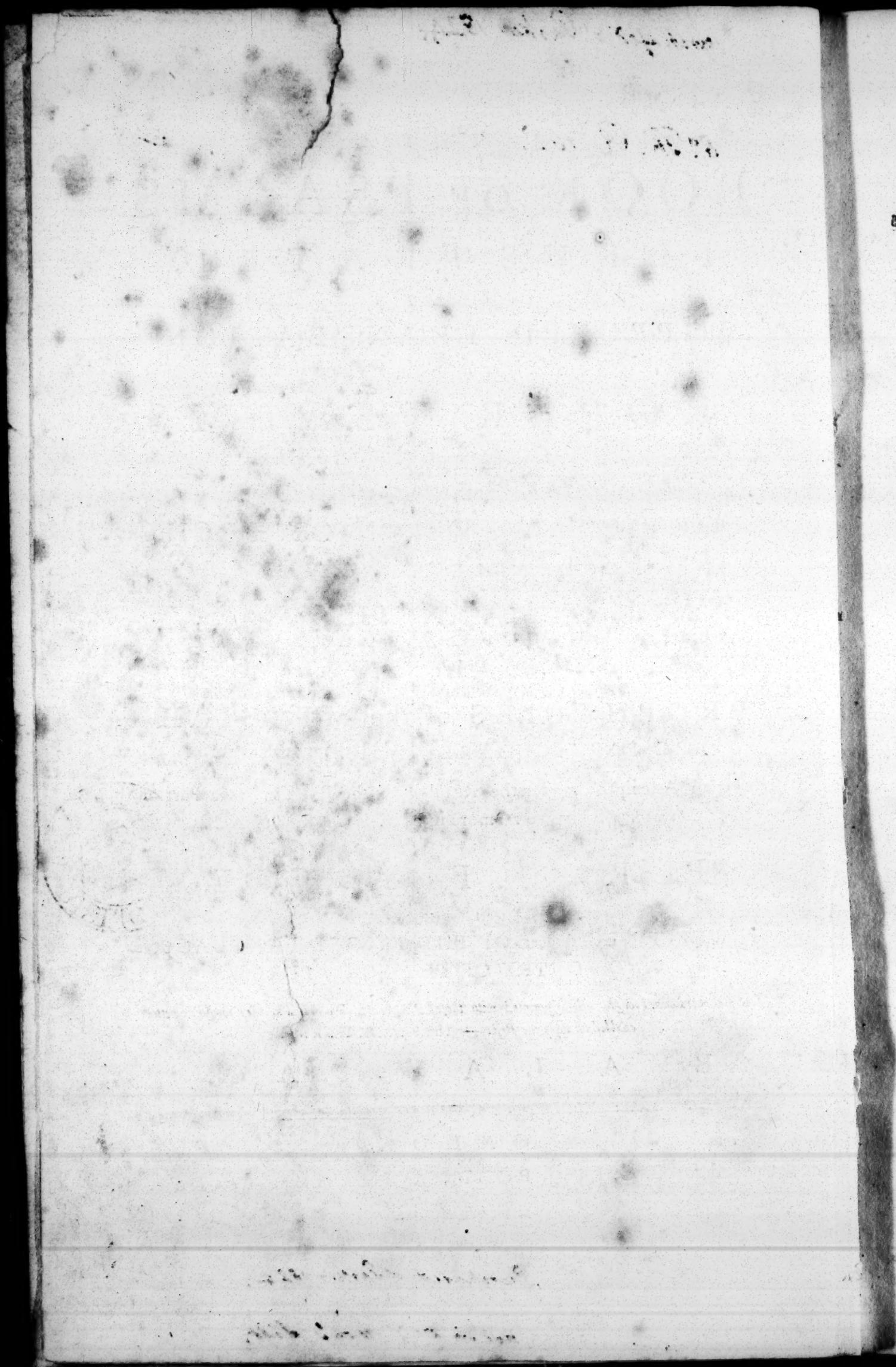
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61, l. 12, for *Al-Mighty-One*, r. *Al*, the Mighty-One.

94, l. 28, for *despifeth*, r. *disperseth*.

P R E F A C E.

THE Book of Psalms has in all ages been deservedly held in the highest esteem by *many*, eminent for their genius and learning, and by ALL good men: *Some* have been charmed with that noble simplicity, yet sublimity of thought and expression, so conspicuous throughout the whole; — while *others* have not less admired them for the elevated strains of devotion and PROPHETICAL allusions; the *one* calculated to soothe and calm the affections, the *other* to edify and instruct in CHRISTIAN knowledge, by those *traits* of the Messiah every where delineated in them; which was, doubtless, the true motive of the Compilers of our Liturgy, in appointing the PROPER PSALMS. Yet it must be confessed, they are read as a part of the service for the day often without being well understood, through inattention to the scope and design of the Prophet, and through some *obscurity* as to their *literal* or PROPHETICAL meaning, not obvious on a cursory recital.

This attempt to remove that *obscurity*, and enable us to *read with the understanding* these divine hymns, by means of an improved translation, with annotations, may have its use: — The PROPER Psalms were chosen some years ago, as a specimen for that design. And if a layman, engaged in various

other avocations, by pointing out a flower here and there, in this rich embellished garden, should be able to illustrate this subject in any tolerable manner, by employing a leisure hour only occasionally upon it, what might not be expected from the joint labours of a learned clergy? The truly learned Rev. Dr. Horne has lately done more in it than any one before him, in his excellent Comment on the Book of Psalms.

It must be acknowledged, the little attention our students now pay to the Hebrew language, and our small skill or knowledge of the Hebrew poetry, have been great obstructions to our successful progress, in illustrating the Psalms: Yet, were the same diligent investigation pursued, as the learned Dr. Lowth, the present bishop of London, has shewn in his excellent tract, *De Sacra Poesi Hebraeorum*; or were the same critical study and regard paid to the *Psalms*, as we daily see bestowed on the Greek and Roman classics, (for which we entertain such great prejudice, as the *fashionable* learning of the age,) no one can say what new light might not be thrown upon obscure passages by the united abilities of so many learned men, this church and nation can produce? If the bishop has done so much towards explaining the sense and meaning of the Psalms, and the nature and beauty of the Hebrew poetry, (and he proves, that Job, Isaiah, and the prophets wrote in verse, and are to be divided into hemisticks,) we may hope a still farther progress, and new improvements and illustrations will take place by following so able, so judicious, a guide: And though he seems to despair of finding out the measure of the Hebrew poetry, yet, on farther enquiry, it may be made

made appear in general to consist of long and short syllables alternately, (*Iambics* and *Trochaics*,) as the *lyric poetry* of Orpheus, Callimachus, and the oldest poets we know, did. It is much to be lamented, that in our schools and academies the original language of the holy scriptures has been, by a strange mistake, not to be accounted for, so shamefully neglected, whilst the least scrap or epigram of an old Greek poet has been eagerly sought after, and received with the greatest avidity.

Though the Hebrew is a language simple, and not difficult to learn ; yet it is more natural and elegant than any other language, because more *figurative* and *descriptive* ; — is more stable and uniform, because more *radical* ; — is more determinate and precise, because more *ideal* ; — above all, it is the very language, in which the title-deeds of our eternal salvation are written ; it is, in a word, the hand-writing of Jehovah, traced out by his finger, on the tables of stone, the first *alphabetical* writing we read of. If God speaks or writes, should not man listen with the profoundest attention, and study his language with the most earnest application ? Shall **C H R I S T** command, “ Search (the *Hebrew*) Scriptures,” and shall we refuse ? Shall *his* word, who commanded light into being, be neglected, while the writings of man are extolled ? “ Shall man, in his style, be able to melt and flow, or to rise aloft like a God ; and shall not he, who is God, have wisdom and utterance to make his doctrine drop as the rain, and his speech to distil as the dew ? Or has he not done so ? Assuredly, if he, who deprest the valleys, and made the lofty mountains rise, who hath meted out the heavens, and measured out the circle of the earth by his

understanding ; who knoweth the balancing of the clouds, and by whose knowledge the deeps are broken up, and clouds drop down their dew ; — if HE speaks, and has rivals preferred unto him, he will one day shew the difference, that is between the oratory of mortals, who mutter out of the dust, and the infinite elocution of him, who is higher than the sons of pride : If the neglected Scriptures are his, they are, and must be full of glorious majesty, and the human race are exceeding guilty concerning them."

Every one knows, how far short translations, however good, are of reaching the full sense of the original, especially in the oriental language, and on divine objects ; — if we think it necessary often to consult the originals of the Greek and Roman classics, to elucidate a doubtful passage, of little real importance ; much more is it so in the Hebrew Scriptures, of infinite concern to us, as can be abundantly proved. And had early writers in divinity attended to this, many *errors* in DOCTRINE would have been avoided, many *obscurities* cleared up, and the CHRISTIAN scheme, or the covenant of the ALEM, for the redemption of man, made plain and easy to every capacity, and the enemies of our religion silenced or put to shame.

We have had indeed a most splendid and correct edition of the Hebrew Bible, in two volumes, folio, with the various readings, published by the late Rev. Dr. Kennicot, of Oxford, encouraged by a most liberal subscription of kings, princes, archbishops, bishops, nobility, and clergy ; — every quarter of the globe was ransacked for ancient MS. copies, and men of learning sent, at the expence of some thousand pounds, to Spain, Rome, Germany, &c. to collate the various

rious readings in the several copies, manuscript and printed, to form a correct edition, with a view perhaps of a new translation some time or other; but though many years are now elapsed, nothing is done: the new Hebrew Bible quietly sleeps on the same shelf with the old editions in our public libraries; and some, who had formed great expectation of this work, finding the integrity of the printed Hebrew text greater than was imagined, and the boasted improvements few, dropped their Hebrew studies upon this disappointment: But had those, employed in this undertaking, applied themselves with equal industry in studying the genius of the Hebrew language, and translating it in its right and full meaning, instead of hunting after literal errors and emendations in six hundred old manuscripts, with immense labour, though to little purpose; they would have done more essential service, and made vast improvements, still left to the sagacity and application of others, who it is devoutly to be wished, would soon and seriously engage in a work so necessary and so important.

But the HEBREW Bible to many is still like a book sealed; and the language, through a wrong bias given to our education at first, and a prejudice inculcated in favour of *Greek* and *Latin* only, has been scarce ever taught, much less studied in our schools and seminaries of learning: And we have thus learned to *neglect* what we have not at first been *instructed* in, and to *despise*, what we are ashamed to acknowledge our *ignorance* of. But it is hoped, this will not long continue to be the case, as some late publications of Hebrew Lexicons and Grammars, in English, will tend to remove the difficulties complained of by some; and to facilitate

cilitate, even without any previous knowledge of *Greek* or *Latin*, the learning of this divine language by all, the rudiments of which are so easy to acquire, though the study and improvement of it may be the employment of our lives ; *happy* for us if so *well* employed ! The study, reading, and meditating on the Scriptures are, or ought to be, the business of some part of our time every day. The late learned and pious Dr. Johnson says, in one of his *resolutions*, added to his “ *prayers*,” “ I am resolved to read the Scriptures every day, in some language, but of the Hebrew I doubt.” Here the good man seems to be undetermined as to the Hebrew original, as not sufficiently acquainted with the language ; which, I doubt not, he greatly lamented the want of, as he well knew, how much greater knowledge of the sacred writings he should have acquired, if he had been able to read them in the original.

It is certain, many of the early Christian fathers, mention with concern their ignorance of the Hebrew language. The Jewish rabbies threw every obstruction in their way, by their inventions and *points*, to puzzle the Christian learner ; and the popish monasteries and academies continued in the same ignorance of it, till LUTHER, the reformer, revived it, and says, “ he preferred the knowledge of it to all worldly riches ;” and was followed, though slowly, by some other divines.

But St. Jerom was the first of the early Christian writers, who cultivated it. — In the preface to Ecclesiastes he says, “ I have been obliged oftner than I wished to expound and dwell upon the Hebrew words, but how shall we be able to know fully the sense, but by the words.” And

in

in his Epistles, he tells us, that, "he instructed a certain pious matron, *Paula*, in the Hebrew language, and that her daughter, *Eustochium* overcame the difficulties of the language in a very short time, so far as to join her mother, in learning and singing the *Psalms* in Hebrew." The following quotation from St. Jerom, Epistle lxxii. *De vita Paulæ*, is very remarkable. "Hebræam Linguam, &c. i. e. she was desirous of learning the Hebrew, which I in part learned from my youth with much labour and application, and do not leave off learning it with indefatigable study, lest I should forget it: She acquired it so well, as to sing the Psalms in Hebrew, and to sound forth the language without being mistress in any degree of the Latin: Which also we perceive at this day in her pious daughter, *Eustochium*."

As the subjects of the Psalms are the most lofty and divine, and they are a continued prophecy of the life, actions, death, resurrection, and ascension of CHRIST; and he and his apostles refer continually to the *Psalms*, in proof of the truths concerning HIM, how criminal must be our neglect in not studying to read them *with understanding*, as they ought by us, who have the key of the *New Testament* in our hand, to open the *prophetical* design of each. This was attempted by former early writers, who properly understood and interpreted them; however it came to be dropped by the moderns; by whom the historical passages only of the life of king David are supposed to be delivered therein. The neglect of the original Hebrew seems to have occasioned this in part; and as that revives, the other true interpretation will revive with it.

As

As to the *sublimity* of these divine hymns, all seem to have agreed about it. The late Dr. Newton, the learned and worthy bishop of Bristol, an allowed good judge of *Poetical* composition, said once, in conversation, "that the hundred and thirty-ninth Psalm, on the omnipresence of God, far exceeded every ode, ancient or modern, he had ever seen; antiquity could produce nothing equal to it, and that Mr. Addison's fine simile, in the *Campaign*, was indebted to Psalm 18. 10. for its beauty."

It would be of great importance, towards understanding the Psalms, if they were rightly divided into *parts*, especially where *many*, as is often the case, are introduced as *SPEAKERS*, as is well observed by Dr. Kennicot, in *Dissert. Gener.* added to the second volume of the Hebrew Bible. Thus, in the second Psalm, that most *august prophecy* of the *MESSIAH*'s coming into the world, "the *Psalmist* begins, *JEHOVAH* then speaks, the *MESSIAH* follows, and the *Psalmist* concludes the hymn."* In the twenty-second, this song of the *Messiah*, first suffering and praying, afterwards giving thanks and triumphing, you perceive from viewing the length of the *hemislichis*, the exuberance of his joy. Vid. *If. 63. 7.*

This disposal of the Psalms into *hemislichis*, if rightly made, would recover many transpositions; which, in the prose form of them, cannot be done.

Gen. 4. 23. 24. is the most ancient piece of poetry in the world; and *Exodus 15.* the first and chief of songs of triumph or victory, in which Moses and the children of Israel

* *Incipit PSALMISTA, loquitur JEHOVAH, loquitur MESSIAS, et Psalmista hymnum claudit.* KENNICOT.

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Israel joined in four parts. Moses began, ver. 1. afterwards they all joined in a grand chorus, thrice repeated, after ver. 3, 8, 13. and probably after the 17th; the words of which chorus were those in ver. 21; — and then the song ends in a most full chorus, in ver. 18. In like manner, in Psalm 42 and 43, (one Psalm, but separated by some means,) a chorus occurs thrice; and, in Psalm 107, four times. Whoever reads these portions of sacred poetry, even with the most critical eye, must acknowledge repeated instances of the true sublime, which runs quite through the Psalms in particular.

The old Greek poets applied their poetical talents to celebrate the *unknown* God in their hymns, as **Orpheus**, Callimachus, &c. and they had thence the name θεολογοί, which Plato seems to have well understood; who, banishing the poets out of his commonwealth, retained only the *μυηραφες*, “the writers of sacred odes,” wisely making a difference between them. The wise son of Syrach, c. 44. v. 5. says, “Our fathers were wise and eloquent in their instructions; such as found out musical tunes and recited *verses* in writing;” alluding, no doubt, to the songs of Moses and the patriarchs, David. &c.

PLATO calls PINDAR θεῖον, σοφωτατόν, divine and most wise, and PLUTARCH, l. 8, Symp. Quest. 1. πολλῶν καὶ καλῶν υμῶν θεοὺς χαρηγούν; — with how much greater propriety may these appellations be given to the songs of Moses and the Psalms of David; to whom Quintilian’s encomium on Pindar is justly due: “He is the prince of lyrics, most happy in spirit, greatness, sententious and figurative; and in his choice of words and things, his mouth, as it were, with a

flood of eloquence, pours forth nothing but things the most sublime ; and, like the swan, takes the highest flights, aspires after *things cœlestial*, commends to us *divine*." Let not the learned reader accuse me of a too enthusiastic veneration for these sacred odes ; others, allowed good judges, and men of consummate abilities have taught me thus to admire them, and in terms equally strong.

St. Jerom has a fine passage on the beautiful sublimity of the Psalms, to recommend this study to every man of learning and taste. " *Quid Psalterio canorius ? quod in morem Flacci et Pindari nunc Iambo currit, nunc Alcaico personat, nunc Sapphico tumet, nunc Semipede progreditur ?*" And in his Epistle to *Paulinus Urbicus*, he calls DAVID " his PINDAR, his FLACCUS, his SIMONIDES, CATULLUS, and SERENUS, who sounds forth CHRIST upon his lyre :" *et in Decachordo Psalterio ab inferis fuscitavit resurgentem.* And Josephus says, " David, in peaceable times, composed hymns to God, in various measure."

There are expressions in the Psalms, as well as the prophets, so sublimely poetical, that, to compare them with the ancient Greek and Latin poets, might be an amusing employ to our CLASSICAL LITERATI. Thus, Psalm 17. 8. " Keep me as the apple (pupil) of thine eye," might be compared with what is reckoned a great beauty in Moschus :

Τοῦ μεν εγώ τίεσκον ἵσον φαεσσούν εμοίσιν.

The Greek poet here mentions the eye as a precious part, the Hebrew the black part, the *pupil itself*, the most precious part of the eye. Pf. 17. 8. Thus *υδωρ εριωδες*, *Aqua lanosa*, in Homer, water like wool ; i. e. *snow* ; on which Eustachius observes,

observes, “ the old Greek poets seem to have borrowed this from the Hebrews, especially *David*, who, in the Psalms,” (Ps. 147. 16.) says, “ he giveth snow as wool.” Many similar expressions occur, surpassing ‘and need we wonder at it, as the writers of them were under the influence of divine inspiration) those of the best poets. A Cambridge gentleman, of the last century, (a Mr. Bogan,) composed a book, which he entitled *Homerus Hebraizans*, in which are a thousand such instances. Thus the *heavens* are beautifully called “ the tabernacle, the tent, the canopy, of God ;” the *earth* his foot-stool ; *light* his garment ; *thunder* the voice of God ; *lightning*, his arrows ; the *clouds*, the chariot of God, riding on the wings of the whirlwind ; the *NEIGHING* of the war-horse in Job, the thunder of his throat, &c.

Sacred poetry, of all other, should claim our first regard : it *instructs* the mind as well as *elevates* the fancy ; it *profits* as well as *pleases* us ; it *mends* the heart while it *moves* the passions. Who can read the songs of Moses, in Exod. 15. and Deut. 32. without animation ? — the oldest poems and most sublime: Or the song of Deborah, in Judg. 5, without a glow of triumph and joy ? Who can peruse David’s lamentation over Saul and Jonathan, without pathetic sympathy for the separation of such true friendship ? Or the lamentations of JEREMIAH, which seem to be wrote with a pen dipped in tears ? What shall I say of the EVANGELICAL *prophet ISAIAH*, of JOB, DANIEL, and the other prophets, to excite a reader’s attention, or stimulate the dull sense of some to admire them *justly*, and peruse them earnestly and frequently, as part of their daily employ ?

The

The Great JEHOVAH commanded his people, foreseeing the cold indifference and neglect, men would fall into in this respect, to write his law over their door-posts, to talk of it by the way, &c. to bind it as frontlets betwixt their eyes ; and shall we be diverted from it now, by other idle books, foolish amusements, and the carking love of riches, honours, or pleasures, in which we consume the greatest part of our lives ? — The PSALMS are wisely made part of our divine service, that we may always have before us a *prophetic* view of the Messiah's life, sufferings, and death, for us to compare with the fulfilling thereof in the lessons of the New Testament — that we may *mourn* with him in his humiliation and sufferings, and *exult* with joy at his triumphant conquest over death, sin, and Satan ; and his *exaltation* to the right-hand of God, to be our Advocate and Intercessor. Who can read Psalm 22 without heart-felt pity and emotion ? So *passionately* describing the pains of our crucified SAVIOUR, at that agonizing hour ? Or the proper Psalms for EASTER and ASCENSION-DAY without the most rapturous joy ? We hear of nothing but *singing* and *musical* instruments, all joining in *chorus* to celebrate these grand days, infinitely beneficial to the human race. All is *joy*, *festivity*, and *jubilation* : And this should be the chief part now of our *religious* service and worship, consisting of *prayers*, *praises*, and *thanksgivings*, to shew our cheerful homage. And therefore our celebrating *divine* service with singing, accompanied with the organ, in our churches, comes nearest the ancient usage and pattern. And one cannot but lament, that *any* hymns, especially some that might be mentioned, - should ever be used in any religious assemblies,

blyes; instead of the *Psalms*, which are so animating to excite devotion, and so instructive. As to the total *silence* observed in some meetings, this recedes so much from the plan of divine worship in our Bible, that destitute of thanksgivings and devout addresses to God, and having little signs of *adoration*, it betrays, at least, a dull lifeless insensibility to joys of religious worship, fitter for the caves of ANCHORITES and cells of hermits than the churches of Christians.

The truly learned bishop Lowth, on *Isaiah*, says, “ the word (מְזֻמָּר mezmur, a *psalm*, is the proper name in Hebrew for verse; i. e. for numerous metrical language; signifies to cut off in branches or prune, to sing or play upon a musical instrument: *Cæsura* is the common idea, which prevails in all. It is peculiarly fit for music, with them the usual concomitant of poetry, on occasions of public joy, and in the *most solemn offices of religion*, performed by two choirs taking their parts alternately in each, Exod. 15. 20, 21. 1 Sam. 18. 6, 7. Nehem. 12. 24. The regular form of the stanza and the parallelism of the lines in the Psalms were well suited to this purpose, and fell in naturally with the movements of the voice, and of the instruments, and with the division of the parts, between two sets of performers.”

This mode of celebrating divine worship is not unlike our cathedral-service, which, well performed, as in the king’s chappel, lifts the soul above all sublunary things; and, as Milton well expresses it in *Il’ Penserofo*;

— — — Wraps us into extacies,
And brings all heaven before our eyes.

There are five or six different words for verse and singing in the Hebrew, and sixteen or seventeen words for musical instruments.

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instruments, two or three of the pipe or flute kind, perforated with holes ; the *harp*, struck with the fingers ; the lute of ten strings, decachordon ; the *kenar* or *guitar* ; the horn, strait like a bull's horn ; also the trumpet, *hetzhetzureth*, a word of difficult pronunciation ; a fine *onomatopœia*, conveying in its very sound the breaks and reverberations of sound of the trumpet or *twisted French* horn : also the drum or *tabor* (TUPP) a word for it, expressive of its sound, a very old instrument of music ; — but of this enough.

It is worthy of observation, that in the book of Psalms there are seven or eight *alphabetically* disposed, so that every first, fourth, or eighth verse begins with the letters of the Hebrew alphabet in regular order, except now and then a letter is misplaced or omitted. By this a divine authority is given to the letters and order of the Hebrew language ; — the ground of all language is its alphabet and letters : *This* acquires hereby a sanction and authority more than human. The lamentations of Jeremiah, except the last chapter, are disposed in the same alphabetical order. These Psalms were surely so arranged, to help the memory, and to be particularly noted and recited in different parts, the change of person in the different verses seeming to imply it ; and each part hereby the more readily occurred to the memory. The Psalms, so disposed, are the 25th, 34th, 111th, 112th, 119th, 145th, and also the 37th.

These alphabetical Psalms may assist in finding out the metre or measure of the Hebrew poetry, the syllables in a line being here confined to a certain number. Scaliger, in *Animadv. ad Euseb.* p. 7, says, “ *Accedit potius ad tetrametrum jamicum quam hexametrum heroicum.* ” And though he observes,

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observes, the modern Jews use the common measure or rythms of our days in their verse ; yet the ancient prophetic poetry of the Hebrews he calls, *puram putam poesin rythmican, generosam, muscularam et supra omnes Pindaricos modos.*" The Hebrew poetry deserves the farther studious investigation of the learned ; and if pursued with diligence, without attending to Jewish rules, and points and *talmudical* trifling of the *rabbis*, who have perplexed and spoiled every thing by their *traditions*, no doubt but great discoveries would be made in it.

As the **GREAT JEHOVAH** hath thought proper to call himself by several names throughout the Psalms, as well as in other parts of Scripture, it might have been right to have retained those very names, instead of translating them by *two* only, **GOD** and **LORD**, as they are in our Bible. It would have been very easy to give a general explanation of each name to recur to, which would soon have become familiar, and been very readily remembered when either occurred. — I have here subjoined them, with a few others, for the ease of the reader of the following Translation.

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EXPLANATION of the HEBREW NAMES of GOD and Titles of CHRIST.

Hebrew Names.

As in the English Translation.

יהָה, JAH,	- - - - -	LORD, - - - - -	i. e.
יְהֹוָה, JEHOVAH,	- - - - -	LORD, - - - - -	i. e.
אֱלֹהִים, ALEIM,	- - - - -	God, - - - - -	i. e.
אֱלֹהִים, ALUE,	- - - - -	God, - - - - -	i. e.
אֵל, AL,	- - - - -	God, - - - - -	i. e.
אֲדֹנִים, ADONI,	- - - - -	Lord, - - - - -	i. e.
שַׁדְּדִים, SHADDI,	- - - - -	Lord, - - - - -	i. e.
אַוְלִים, AWLIUN,	- - - - -	Lord, - - - - -	i. e.
מֶלֶךְ, MELAC-	JEHOVAH,	ANGEL OF THE LORD, -	i. e.
גָּבֻר, GEBUR,	- - - - -	THE STRONG MAN, -	i. e.
מֶשֶׁיחַ, MESSIAH,	- - - - -	THE ANOINTED-ONE, -	i. e.
דָּוִיד, DUID,	- - - - -	DAVID, - - - - -	i. e.
צָדִיק, TZADICK,	- - - - -	RIGHTEOUS, - - -	i. e.
קוֹדֵשׁ, QUODISH,	- - - - -	HOLY, - - - - -	i. e.
חֵסִיד, HESSID,	- - - - -	MERCY, - - - -	i. e.
קְבוּד, KEBUD,	- - - - -	GLORY, - - - -	i. e.
מֶלֶךְ, MELAK-EKEBUD,	- - - - -	KING OF GLORY, -	i. e.
בֵּרֶת, BER,	- - - - -	SON, - - - - -	i. e.
בְּאֵיר, BEIR,	- - - - -	THE CHOSEN, - -	i. e.
בְּרִית, BERITH,	- - - - -	COVENANT, - - -	i. e.
רְבָבִים, RUBBIM,	- - - - -	GREAT, - - - -	i. e.
כְּרוּבִים, CHERUBIM,	- - - - -	CHERUBIM, - - -	i. e.
יְשָׁעָה, JESAU,	- - - - -	JESUS, - - - -	i. e.
סְלָהָה, SELAH,	- - - - -	SELAH, - - - -	i. e.

Interpretation of the Hebrew Names.

יהָה; Effience, Being, Existence. [and who is to come.]	i. e.
יְהֹוָה; Self-existent, Being with all Powers: Who is, who was, Sworn-Ones, Covenanters by Oath.	i. e.
אֱלֹהִים; He that bore the Curse.	i. e.
אֵל; Strong Helper, Defender.	i. e.
אֲדֹנִים; Advocate, Pleader, Director.	i. e.
שַׁדְּדִים; The Sufficer, All-Sufficient.	i. e.
אַוְלִים; The Most High.	i. e.
מֶלֶךְ; The Agent-Hebawah.	i. e.
גָּבֻר; The Mighty-One.	i. e.
מֶשֶׁיחַ; Messiah, Christ.	i. e.
דָּוִיד; Beloved-One.	i. e.
צָדִיק; The Just-One, Purifier.	i. e.
קוֹדֵשׁ; The Holy-One.	i. e.
חֵסִיד; The Merciful-One.	i. e.
קְבוּד; The Glorified-One.	i. e.
מֶלֶךְ; The King, the Glorified-One.	i. e.
בֵּרֶת; The Pure, Innocent One.	i. e.
בְּאֵיר; The Chosen-One.	i. e.
בְּרִית; Terms of Purification, Purifier.	i. e.
רְבָבִים; The Great Ones.	i. e.
כְּרוּבִים; Similitude of the Great Ones.	i. e.
יְשָׁעָה; Saviour.	i. e.
סְלָהָה; Attend, mind this!	i. e.

CHRISTMAS-DAY.—Psalms 19.

A R G U M E N T.

The nineteenth psalm is prophetical, and quoted as such in the New Testament, (Rom. 10. 18.) treats of Christ the light of the world and his law, and so the ancient Fathers and Melancthon agree in interpreting it, and the pious Divines of the Church of England therefore appointed it for one of the proper psalms on Christmas-day. The prophet David in the first six verses having foretold the mission of the True Light under the sacred scripture representatives of the light of the sun, its tabernacle, the Bridegroom and the Mighty One, and his extensive and beneficial influence, proceeds next to describe the doctrine of the Sun of Righteousness, so that what follows is a fine encomium on the gospel, written with all that simplicity joined with an eloquence and sublimity peculiar to the sacred language.

To the CONQUEROR, an Hymn to the Beloved One.

- 1 **T**HE Heavens describe the Glory of God ; *
And the expansion sheweth the instrument of his power.
- 2 Day after day will the command † break forth ;
And night after night will discover knowledge. ‡
- 3 Is there no speech, and no words ;
Is their voice not heard ?

B

Through

* *Heb.* The Glorified-AL ; the title of the second Person or Agent in the Divine Economy, who appeared in the emblem of light in the Old Testament, also in the New. *Exod.* 40. 34. *Matt.* 3. 11.—17. 2. *Acts* 9. 3.—22. 6. 9.

† The word or fiat as at the creation, *Gen.* 1. 3.

‡ In the Creator, and conveying knowledge to mankind.

- 4 Through all the earth is their substance gone forth ;
 And their words † to the extremity of the globe ;
 In them hath he placed a tabernacle for the solar light ;
- 5 And it goeth forth as a Bridegroom § out of his chamber ;
 It will give joy as the Mighty One in running his course.
- 6 Its going forth is from the extremity of the heavens,
 And its revolution || upon the ends thereof,
 And nothing is hid from its heat.
- 7 The law of Jehovah is perfect * converting the affections ;
 The institutes of Jehovah are true,
 Making wise the simple,
- 8 The precepts of Jehovah are right, rejoicing the heart :
 The commandment of Jehovah is pure, enlightening the eyes. †
- 9 The fear of Jehovah is clear, enduring for ever ;
 The judgments of Jehovah are truth and justice united,
- 10 More desirable than gold, or than much fine gold,
 Also sweeter than honey, or the droppings of the comb.
- 11 Also by them is thy servant enlightened,
 In keeping them is great reward.
- 12 Who will make me discern mine errors ?
 Cleanse thou me from my secret faults.
- 13 Also from pride restrain thy servant,
 That it prevail not over me,
 Then shall I be perfect, and free from the great transgression.
- 14 May the words of my mouth, and meditation of my heart,
 Be accepted in thy presence, O Jehovah,
 My Rock and my Redeemer.

P S A L M

[†] Words figurative or in emblem, or significant signs.

[§] John 3. 29. Matt. 3. 11. Luke 3. 16. Here and throughout the scriptures, the Bridegroom and the Mighty One are titles ascribed to him, who is the Sun of Righteousness, and calls himself the Light of the world. John 8. 12.

^{||} Or point of return of the light.

* Like the light before described, and as universally diffused among all nations.—Matt. 24. 14.

+ The eyes of the mind.

P S A L M 19.—*in Verse.*

TH E glorious heavens reflect the pomp divine,
And from the bright expanse Jehovah's wonders shine :
The day, the night, each publish the command,
And knowledge deep reveals to every land ;
Nor human speech they know, nor vocal sound,
Nor speak in numbers from the æthereal round,
Yet matchless eloquence in signs they bear,
The wide spread nations read their character.

Thou God in tents of state with rich array
High hast enthron'd the regent of the day ;
He nature's bridegroom gorgeously attir'd
Comes from his secret room by all admir'd :
The STRONG-ONE like exulting in his force
He springs, his flaming eye prevents his course ;
Rising in eastern majesty, he strays
Oblique, 'till western climes arrest his ways,
And earth's deep centre feels the fervor of his rays. }

Yet not in heaven's fair train perfection dwells,
But in the judgments heaven's high King reveals :
These fix our restless thoughts, our guilt efface,
And brighten rude corruption into grace ;
More sure their lamp than nature's wandring flames,
To pierce unnurtur'd souls with wisdom's beams,
Pure without spot and fram'd on stedfast right,
Still they inform the sense, and still delight ; }
Joy to the heart diffuse and lustre to the sight.
Chaste are the lessons of Jehovah's fear,
Unmix'd with shade and everduring clear.
Strict truth the tenor of his will maintains,
And in his laws consummate wisdom reigns ;
More beauteous they, more rich to charm desire,
Than sparkling gems or gold refin'd by fire,
Sweeter than nectar from the fragrant bloom,
Sweeter than balmy droppings of the comb,
Kind their instruction, friendly their supplies,
Endless their triumph, and immense their prize,

What soul can its unnumber'd faults retain
 In view ? O cleanse me from my secret stain,
 And from presumptuous wickedness restrain.
 Then crown'd with glorious freedom shall I stand,
 Safe by thy power and deaf to their command :
 Whate'er my lips express or thoughts devise,
 True to thy will and gracious in thy eyes :
 My Strength and my Redeemer, by thy aid,
 Let what I act, and what I wish, be sway'd.

P S A L M 45.

To the Conqueror over pleasures, to the sons of כָּרְבָּן. A Song of Love: an instructive prophecy.

- 1 **M**Y heart is inflam'd * with the good prophecy :
 I speak of the doings concerning the KING.
- 2 My tongue is the pen of a ready scribe.
- 3 Thou art made more comely than the children of Adam,
 Grace floweth from thy lips, †
 For the ALEIM have blessed thee for ever.
- 4 Gird ‡ thy sword upon thy thigh,
 Oh ! Thou most MIGHTY in dignity and glory,
- 5 And in thy majesty prosper :
 And drive on § by the word of truth and righteous humility,
 And thy right hand shall teach thee terrible things.
- 6 Thine arrows are whetted,
 The people shall fall under thee,
 In the heart of the King's enemies.

Thy

* כָּרְבָּן, is applied to a boiling seething pot, *Levit. 2. 7.—7. 9.* so it implies here my affections are *inflamed*;—are in a state of ebullition, raised up and boiling over.

† *Luke 4. 22. John 7. 46.*

‡ The sword of the Messiah is his *word*, which is more powerful to prevail, than the sword of the warrior in combat.

§ As a charioteer directs and governs.

- 7 Thy throne || O ALEIM ! is everlasting
The scepter of thy kingdoms is a scepter of right.
- 8 Thou lovest righteousness and wilt hate impiety.
Therefore the ALEIM, thy ALEIM *anointeth* * thee
With the oil of gladness † above thy companions.
- 9 Of *myrrh*, *lign-aloes*, and *caffia* are all thy garments :
Out of the ivory ‡ palaces do they thence make thee glad.
- 10 Kings daughters § are among thy splendid train :
The queen ||| stands with gold of Ophir on thy right hand.
- 11 Hearken oh ! daughter, and behold and incline thy ear,
And let thy people forget the *house* ** of thy fathers.
- 12 And the King shall delight in thy beauty ;
Because he is thy Advocate and prostrate thyself before him.
- 13 And the daughter of Zur †† shall be with an offering ;
And the rich people shall supplicate in thy presence.
- 14 The King's daughter †† is all glorious within,
Her clothing is with borders of gold ;
- 15 She shall be brought from far
To the King in embroidered needlework ;
The virgins after her, her companions come in unto thee.
- 16 They shall be brought with joy and exultation ;
They shall enter into the palace of the King.
- 17 Thy children shall be in the place of thy fathers :
Thou shalt appoint them for rulers §§ in the earth.
- 18 I will make thy name to be remembered from generation
to generation ;
Therefore shall the people confess to thee for ever and ever.

P S A L M

|| Heb. 1. 8, 9.

* *מַשְׁחִית*, *Anointeth* thee ; *Messiah*, *Christ*, take their names from this word.—As kings and prophets were instituted by the act of anointing ; so the kings of England to this day.

† Of joy divine, or heavenly illumination.

‡ Ivory or inlaid with ivory, the churches thus adorned.

§ The churches of the Gentile kings.

||| Or wife—the true church of believers or christians.

** Their heathen affinity.

†† Zur or Tyre, a city of merchants.

†† The church shall be inwardly and outwardly adorned, and with others submit to the Messiah.

§§ Christian kings and rulers to govern the church.

P S A L M 45.—*paraphrased in Verse.*

1 **M**Y soul is full of Christ and longs
Its glorious matter to declare,
Of him I make my loftiest songs,
I cannot from his praise forbear:
My ready tongue makes haste to sing
The glories of my heavenly King.

2 Fairer than all the earth born race
Perfect in comeliness thou art,
Replenish'd are thy lips with grace,
And full of love thy tender heart :
God ever bless'd ! we bow thee knee
And own all fulness dwells in thee.

3 Gird on thy thigh thy Spirit's sword,
And take to thee thy pow'r divine,
Stir up thy strength, almighty Lord,
All pow'r and majesty are thine :
Assert thy worship and renown,
Oh ! all-redeeming Lord come down.

4 Come and assert thy righteous cause,
And let thy glorious toil succeed,
Spread forth the victory of thy cross,
Drive on and prosper in thy deed,
Thro' earth triumphantly drive on
And reign in all our hearts alone.

5 Still let the word of truth prevail,
The gospel of thy general grace,
Of mercy mild that ne'er shall fail,
Of everlasting righteousness,
Unto the faithful soul brought in
To root out all the seeds of sin.

6 Terrible things thy own right hand
Shall teach thy greatness to perform,
Who in the vengeful day shall stand
Unshaken by thine anger's storm ?
While riding on the whirlwind's wings
They meet the thund'ring King of kings.

- 7 Sharp are the arrows of thy love,
 And pierce the most obdurate heart,
 Their point thine enemies shall prove,
 And strangely fill'd with pleasing smart,
 Fall down before thy throne subdu'd,
 And feel thine arrows dipt in blood.
- 8 Oh God of love thy sway we own,
 Thy dying love doth all controul,
 Justice and grace support thy throne
 Set up in every faithful soul :
 Stedfast it stands in them and sure
 When none, as thou our God, is pure.
- 9 Lover thou art of purity,
 And hatest every spot of sin,
 Nothing profane can dwell with thee,
 Nothing unholy or unclean :
 And therefore doth the Father own
 This glorious likeness in his Son.
- 10 Therefore he hath his Spirit shed,
 Spirit of joy and power and grace
 Immeasurably on thy head ;
 First born of all the chosen race !
 And from the sacred unction springs
 What makes thy fellows priests and kings.
- 11 Sweet is the odor of thy name,
 Thro' thee to all a fragrance comes,
 Thy garments hide the sinner's shame,
 Thy garments shed divine perfumes,
 Which thro' the ivory palace flow
 Thy church, in which thou reignst below.
- 12 Thy heavenly charms the virgins move
 And bow them to thy pleasing sway,
 They triumph in thy princely love,
 They will with all their heart obey,
 Revere thy honorable word,
 The glorious handmaids of the Lord.

- 13 High above all, at thy right hand
 Adorn'd with each diviner grace,
 Thy favor'd queen exults to stand,
 Thy church her heavenly charms displays,
 Cloth'd with the sun for glory meet,
 She fees the moon beneath her feet.
- 14 Daughter of heav'n, tho' born on earth,
 Incline thy willing heart and ear,
 Forget thy first ignoble birth,
 Thy people and thy kindred here :
 So shall the King delight to see
 His beauties copied out in thee.
- 15 He only is thy God and Lord,
 Worship divine to him be giv'n,
 By all the host of heav'n ador'd,
 By every creature under heav'n ;
 And all the Gentile world shall know
 And freely to his service flow.
- 16 The rich shall lay their riches down,
 And poor become for Jesu's sake,
 Kings at his feet shall cast their crown
 And humble suit for mercy make ;
 Mercy alike on all bestow'd
 And languish to be great in God.
- 17 Are not his servants kings, and rule
 They not o'er hell, and earth and sin ?
 His daughter is divinely full
 Of Christ, and glorious all within ;
 All glorious inwardly she reigns
 And not one spot of sin remains.
- 18 Cloth'd with humility and love,
 With every dazzling virtue bright,
 With faith which God vouchsafes t' approve,
 Precious in her great Father's sight,
 The royal maid with joy shall come
 Triumphant to her heav'nly throne,

- 19 Brought by his sweet attracting grace,
 She first shall in his sight appear,
 In holiness behold his face,
 Made perfect with her fellows here :
 Spotless and pure, a virgin train,
 They all shall in his palace reign.
- 20 In lieu of seers and patriarchs old,
 Of whom she once did make her boast,
 The virgin mother, shall behold
 Her numerous sons and princely host :
 Install'd o'er all the earth abroad,
 Anointed kings and priests of God.
- 21 To Christ, the King of kings and Lord
 Of Lords, I glory will proclaim ;
 From age to age thy praise record,
 That all the world may know thy name :
 And all shall soon thy grace adore,
 When time and sin shall be no more.

P S A L M 85.

To the Conqueror for the Sons of Korah. A Song.

- 1 **T**HOU hast pleasure, oh! Jehovah, towards thy land :
 Thou bringest back the captivity of Jacob.
 2 Thou bearest the iniquity of thy people :
 Thou coverest all their sin : Selah.
 3 Thou takest upon thyself all thy violent anger,
 And turnest thyself from the rage of thy displeasure.
 4 Oh! God (ALEI) our Saviour, redeem us,
 And make void thine anger with us !

C

Wilt

1, 2.—From bondage by our national enemies, as well as by our spiritual, sin and satan, of which the former was the type, Thou Jehovah freest thy Israel; and dost fully expiate all the sins of thy people, by taking upon thyself the punishment due to sin.

- 5 Wilt thou for ever be enraged with us ?
 Wilt * thou prolong thine anger from generation to generation ?
- 6 Wilt thou not redeem us, revive us again ?
 And thy people shall rejoice in thee.
- 7 Cause the MERCIFUL-ONE to appear for us oh ! Jehovah ;
 Grant thy SAVIOUR unto us.
- 8 I will hear what the AL-JEHOVAH shall speak,
 Because he will reveal peace unto his people,
 And to the objects of his mercy,
 And they will not turn again unto folly.
- 9 Verily his salvation is nigh to them that fear him ;
 For the GLORIFIED-ONE to dwell on our earth.
- 10 Mercy and truth meet together ;
 Righteousness and peace have kissed.
- 11 Truth shall spring up out of the earth ;
 And righteousness look down from the heavens.
- 12 Yea Jehovah will give us what is good ;
 And our land shall yield its produce.†
- 13 Righteousness shall go before him,
 And set his footsteps in the right way.

5, 6, 7.—On thy *redemption* alone do we rely, and from thy *mercy* only is our *salvation* and the life to come to be expected.

8, 9, 10.—Mercy and truth, righteousness and peace, shall come down from heaven, and *salvation* shall draw nigh to all, that fear God, and the *Glorified-One* shall tabernacle or dwell among us in a human body ;—when, and when only, righteousness looked from heaven, and *perfect* innocence was seen upon the earth.

* תְּמִשֵּׁךְ אַפָּר—*protrahes nafum tuum?*—*Nose* in Hebrew signifies *anger* or *rage*; which part is affected in that passion, by the *snuffing* and manner of quick breathing through it, especially in *fierce* creatures.

† יְכִילָה יְבוֹלָה in Hebrew *give its increase*.—The plentiful effusion of spiritual benefits, represented by the fruitfulness of the earth caused by rain, a common figure in scripture. *Ifai. 45. 8.—41. 3.—55. 10.*

P S A L M 85—*in Verse.*

ON thy forsaken land thy favours shine ;
Jehovah ! rescuing Jacob's captive line :
Thy goodness veils our guilt, thy balms dispense
Health to our wounds, and banish our offence ;
Recall'd is all thy fury !—In thy face
Pity succeeding breathes immortal grace.
Turn us, our God ! confirm thy saving name ;
Oh ! Jesus ! stop thine anger's raging flame.
For ages shall thy wrath its edge disclose,
And scourge us with hereditary woes ?
And shall thy blissful comfort not revive
Thy Tribes, and pleasure to their soul derive ; }
To joy in thy defence and in thy praise to strive ? }
Let mercy wide triumphant charm our eyes,
And bright salvation on our darkness rise.
To thy propitious voice my vows attend,
From heav'n oh ! Messenger of peace descend !
That *peace* he brings to all, whom folly's chain
Once has releas'd, not to be bound again.
Behold the Saviour comes ! and in our state
Glory conspicuous takes its radiant seat ;
In bleſſ'd embraces truth and mercy join,
And piety and peace greet with a kiss divine,
Fair truth shall spring abundant from our soil ;
Mercy heav'n-born from heav'n well pleas'd shall smile,
While peace indulgent show'ring from the sky,
Prosper the great increase of piety.
Where truth and piety the path prepare }
The Lord encamps, Jehovah's self is there,
And all the saints on earth fill up the glorious rear. }

P S A L M 89.

An instructive Prophecy for the MIGHTY-ONE, I will cause to spring up.

- 1 **I** Will sing the mercies of Jehovah to the age to come :
To every age will I make known thy truth with my mouth.
- 2 For I have said, “the mercy of the age to come shall be built up ;
As the heavens thou shalt confirm thy truth in them ;
- 3 I have made * a covenant with my Chosen-One ;
I have sworn to the Beloved-One my servant :
- 4 I will establish thy seed for ever,
And will build up thy throne from age to age.” Selah.
- 5 And the heavens shall confess thy wonder, †
Oh ! Jehovah, even thy truth in the assembly of the holy.
- 6 For who in the ætherial system can be equall'd to Jehovah ;
Can be liken'd to Jehovah among the worshippers of idols ?
- 7 God (*Al*) is to be reverenced in the great council of the holy,
And to be feared by all those around him.
- 8 JEHOVAH ALEIM of Hosts, who is thy equal thou mighty JAH ?
For thy truth is in all thy borders round about thee.

Thou

2.—The promised mercy in the Messiah, shall be as surely confirmed and established, as are the heavens.

3.—The covenant with David had the *Beloved One*, the Messiah for its object, *chosen of God*, the great PROPHET, PRIEST, and KING, which is confirmed by the words of the Angel to the Virgin Mary.—*Luke 1. 32.—Acts 2. 30.*—A choir of angels descended from *Heaven*, and sung an anthem at the birth of Christ : thus did the heavens praise the wonder of Jehovah.

6.—The heavens and the luminaries thereof were the chief objects of idolatry of old, often guarded against in the scriptures ; and do not our great astronomers, in the *wildness* of imagination, pay even now a kind of divine honor to the *sidereal* system and their infinite space, almost shutting him out of their scheme that made it.

* נָתַתִּי בְרִית.—I have cut a *purification sacrifice*.

† פֶּלְאֵך.—Wonder or Wonderful One.

- 9 Thou rulest the surges of the sea :
When the rollings thereof arise, thou wilt still them.
- 10 Thou breakest to pieces Rahab as one slain ;
With the arm of thy power thou scatterest abroad thine enemies.
- 11 The heavens are thine, the earth also is thine,
The globe and the fulness thereof, thou hast founded them :
- 12 The North and the South thou createst them ;
Tabor and Hermon shall shout aloud in thy name.
- 13 Thine is an arm *with power* :
Thy hand shall prevail,
Thy right hand shall be exalted.
- 14 Righteousness and judgment are the foundation of thy throne ;
Mercy and truth shall go before thy presence.
- 15 The people advance happily,
Who know the joyful sound ;
They will walk in the light of thy presence oh ! Jehovah.
- 16 In thy name will they exult all the day long :
And through thy justification they shall be exalted.
- 17 For thou art the glory of their strength :
And thro' thy good-will our horn shall be exalted.
- 18 For our defence is in Jehovah :
And with the HOLY ONE of Israel is our King.
- 19 Then thou didst discover to thy Merciful-One in vision,
And saidst " I have laid help on the MIGHTY-ONE ;
I have exalted a CHOSEN one out of the people.
- 20 I have found the Beloved-One my servant ;
With the oil of my sanctuary have I anointed him ;

Whom

9.—So Christ by his divinity rebuked the winds and the sea, and there was a great calm. *Matt. 8. 26.*

10.—As Pharaoh and the Egyptians were destroyed, so will all the enemies of the Messiah, spiritual or of this world,

19.—Messiah is the *merciful* one and the *mighty* one, chosen out of the people to be a SAVIOUR to them, foretold in visions and revelations to the prophets of old.

20.—The true David, (so called *Ezekiel 34. 23.—51. 25.*) the beloved Son of God, the elect of Jehovah, anointed with the Holy Ghost and with power, *Psl. 45. 7. Acts 10. 38.*

- 21 Whom my hand shall establish,
Even my right hand shall give him strength : 31
- 22 The enemy shall not lift up himself against him ;
And the son of iniquity shall not bring him down ; 32
- 23 And I will beat down his foes before him,
And plague them that hate him ; 33
- 24 And my truth and my mercy shall be with him,
And in my name shall his horn [†] be exalted ; 34
- 25 I will also give him power over the sea,
And his right hand shall be over the floods : 35
- 26 He shall call upon me, O thou my Father, §
My God, the Rock of my salvation ; 36
- 27 I will also make him my First-born,
Higher than the kings of the earth : 37
- 28 For the age to come I will preserve my mercy to him,
And my covenant || shall be verified in him : 38
- 29 And I will uphold his seed for ever,
And his throne as the days of the heavens. 39
- 30 But if his sons shall forsake my law,
And will not walk in my judgments ; 40

If

22.—Satan foiled in his tempting Christ ; and we are assured the gates of hell shall not prevail against Christ and his doctrine.

25.—Power given to Christ the Messiah over nature, so that “the winds and the waves should obey him.” And his claim of being the Son of God, and his exaltation above all earthly principalities and powers, is here foretold, where he is called Son of the Father, of God, the Rock of salvation, and the First-born ; titles applicable to Christ *alone* ultimately. *Col. 1. 15.*

28, &c.—The covenant or terms of purification sworn to Abraham and the patriarchs, established in Christ, and fulfilled in the spreading of christianity over all the world.

[†] קָרֵן—Horn signifies *power* to prevail.—In the horns lies the strength of animals ;—it is applied also to strong, vigorous light, irradiating like horns.

§ *Heb. 1. 5.*

|| בְּרִית—Or terms of purification, pure בְּרִית.

- 31 If they profane my statutes,
And keep not my commandments ;
 32 I then will visit their transgression with a rod,
And their iniquity with stripes.
 33 But my loving-kindness I will not make void with him ;
Nor deceive him in my truth :
 34 My covenant will I not break,
Neither alter the thing that is gone out of my lips :
 35 Once have I sworn by my holiness,
“ I will not deceive David.”
 36 His seed shall endure,
And his throne as the solar light going before me :
 37 As the light of the moon shall it be established ;
And as the faithful witness in heaven. Selah.
 38 But dost thou cast off, and wilt thou reject,
Wilt thou be wroth with thy Messiah ?
 39 Dost thou abolish the covenant of thy servant ;
Layest thou down his crown in the dust ?
 40 Breakest thou all his fences,
Makest thou all his strong holds as ruins ?
 41 Do all spoil him that pass by the way ;
Is he a reproach to his neighbours ?
 42 Exaltest thou the hand of his oppressors,
Makest thou his enemies to rejoice ?

Wilt

31, 32, &c.—The Jews punished for rejecting the Messiah ; but promised all to be restored for the sake of the covenant of old, if they turn to God, as many of the Jews did, and became christians, after the destruction of the temple. Thus the covenant as to the Messiah's reign continued firm, and the promise valid. Matt. 28. 20.—16. 18.

35, 36.—Christ the seed, the Son of David and his law endure for ever, firmly established as the luminaries in the heavens, and as the rainbow, that token of the truth of God's word.

38, 39.—But for the disobedience of man, his idolatries, profligacy, &c. Christ suffered the wrath of God in his stead, in the same manner as the typical David and his people suffered desolation and captivity for their offences.

38 to 45.—Remarkably fulfilled in the *short* life of the true David, the *Beloved-One*, and in his humiliation and all his troubles and conflicts.

- 43 Wilt thou also turn the edge of his sword ;
 And makest thou him not to rise in the conflict ?
- 44 Dost thou pervert his purity,
 And makest thou his throne level with the ground ?
- 45 Dost thou cause the days of his youth to be cut short ;
 Causest thou him to be covered with shame ? Selah.
- 46 How long, Jehovah, wilt thou hide thyself ? for ever ?
 'Till the time of conquering shall thy wrath burn like fire ?
- 47 Remember what my time is ;
 Unto what vanity didst thou create all the sons of Adam ?
- 48 Who is that *mighty* one that shall live ? and shall he not
 see death ?
 That shall deliver his frame from the power of **SHAUL** ;
 (or the place of the departed ?) Selah.
- 49 Where are all thy former mercies (*Adoni*) *my Advocate*,
 Thou swearest unto thy Beloved-One in thy truth ?
- 50 Remember, O Adoni ! (*my Advocate*) the reproach of
 thy servant ;
 I bear in my bosom all the reproach of the multitude ;
- 51 With which thine enemies, O Jehovah, have reproached
 thee ;
 With which they have reproached the footsteps of thy
 Messiah.
- 52 Blessed be Jehovah from age to age :
 Amen and Amen.

P S A L M

46.—Jehovah may be truly said to have hid or concealed himself in Christ's humanity, till the time of his conquering death on the cross, and enduring the wrath of God against sin.

48.—Christ was the **MIGHTY-ONE** alone, on whom death had no dominion, and who only had power to lay down his life for a time, and to take it up.

49.—These "*former mercies*" sworn to the Beloved-One are affirmed, *Acts* 13. 34. to have been then conferred on Israel, when in the person of Jesus Christ, God raised our nature from the grave.

50.—The sufferings of the Messiah were to atone for the sins of the people : and the *reproaches* of the enemies of Jehovah were borne by him. *Rom.* 15. 3.

P S A L M 89. — *in Verse.*

FROM age to age thy mercy, **LORD,**
 This truth of thy revealed Word
 I'll celebrate, which firmly stands
 As Heaven, establish'd by thy hands.

“ With **DAVID** I've a cov'nant made,
 “ And to my **CHOSEN** swearing said,
 “ Thy offspring shall be blest, thy throne
 “ Shall stand for ever, like my own.”

The Heavens thy **SCHEME** so **WOND'ROUS** shew,
 Thy *Saints* declare thy **TRUTH** below ;
 What with Jehovah can compare ?
 The worship'd *Heavens* his subjects are.

With rev'rence all his saints appear,
 'Round him they stand with awful fear ;
 To **GOD OF HOSTS** who's equal found ?
 His throne bright truth will e'er surround.

Thy breath the sea with billows fill'd,
 At thy rebuke the storm is still'd ;
 Thy voice the pride of Egypt broke,
 Thy foes lay scatter'd by thy stroke.

The heavens and earth thy bounty shew,
 Founded by thee, with good they flow ;
 The *north* and *south* thy hands did frame,
 Tabor and Hermon shout thy name.

Thy mighty arm in power excells,
 And peace with thee for ever dwells :
 Judgment and justice joined in one,
 Form the foundation of thy throne.

Thrice happy they ! in righteousness
 Who shall to thee their prayer address ;
 Thy name still in their mouths be found :
 In thee shall all their joys abound.

We safe in thy protection dwell,
 The Holy ONE of Israel ;
 'Twas GOD, who in a vision said,
 " Help on the HOLY ONE I've laid."

This my BELOV'D ONE is my choice,
 My *servant*, to obey my voice ;
 Th' *Anointed One*, by my right hand
 Supported he shall ever stand :

His enemies shall ne'er prevail,
 The sons of Wickedness shall fail,
 Cast down before his face ; and all
 Who hate him, by my plagues shall fall :

Mercy and truth shall all his ways
 Point out, my name his pow'r shall raise ;
 He o'er the sea shall stretch his hand,
 The winds and waves he shall command :

Me for his *father* he shall own,
 His God, his *rock*, for he's my SON ;
 First-born, *belov'd.* of *heavenly* race,
 Above all empires is his place :

With him my cov'nant shall stand fast,
 Through him my mercy e'er shall last ;
 His seed for ever shall endure,
 His reign as heav'n itself secure.

But if his sons forsake my law,
 And their obedience shall withdraw ;
 If from my ways and rules they stray,
 And my commands they disobey ;

Their sins I'll visit with a rod,
 And punish as th' avenging God :
 Yet shall they not to ruin fall,
 My word I never will recall :

My cov'nant I will never break,
 Nor whatsoe'er my lips did speak ;

And

(19)

And once have sworn, it is well-known,
I'll not fail my BELOVED-ONE.

The throne of his ETERNAL line
For ever, like the sun, shall shine ;
And like the moon in heav'n, and there
True, like the rain-bow, shall appear.

This was the cov'nant seal'd to me,
Oh ! when shall it accomplish'd be ?
Dost thou cast thy Messiah down,
And in the dust debase his crown ?

Pull down his fences, so renown'd ?
Level his bulwarks with the ground ;
Let strangers on his right encroach,
And all his neighbours him reproach ?

Dost thou uphold the insulting foes,
Who boast and triumph in his woes ?
Thy wrathful sword against *him* rear,
The dreadful charge who cannot bear ?

His Glory banish, his renown
Lay in the dust, his pow'r cast down ?
His youthful days cut short, his race
End ; shall confusion fill his face ?

Oh ! how long from me wilt thou hide,
How long in anger wilt thou chide ?
Oh ! think, how shorten'd is my span
Of life, how few the days of man ?

That MIGHTY-ONE, oh ! who can save
From Death, or snatch him from the grave ?
Why is thy ancient love decay'd,
Thy vow to thy *Beloved* made ?

See what reproaches I have borne ;
MESSIAH is the people's scorn :
Yet, though by enemies abhor'd,
I'll ever bless and praise the Lord.

AMEN AND AMEN.

D 2

PSALM

P S A L M 110.

A Song for the Beloved One.

- 1 JEHOVAH said unto (Adoni) my advocate,
Sit thou at my right hand, till I shall make those that
hate thee thy footstool.*
- 2 Jehovah will send forth the scepter of thy power out of
Sion :
Rule thou in the midst of those that hate thee.
- 3 Thy people offer liberally in the day of thy being brought†
forth
With honours holy from the womb ;
At the morning's early dawn || is thy birth sent forth. †
- 4 Jehovah hath sworn and will not repent,
Thou art an intercessor § for ages,
According to my word revealed of Melchisedeck, (the
holy king.)
- 5 Adoni (my advocate) at thy right hand
Wounds kings in the day of his wrath.

6 He

1, 2. — This psalm appertains literally and solely to King Messiah; who was to sit down at the right hand of Jehovah, after conquering his enemies, and was to rule over and amidst his opponents.

3. — The people great and small, the *magi*, wife and simple, shall bring presents to thee at thy being born. Thus a choir of angels celebrated him, Luke 2. 8. And the glory of the Lord shone round about the shepherds at the night of his nativity, and a star pointed him out.

4. — Tertullian has a fine passage — on the oath of God. —

O Beatos nos, quorum causâ juravit Deus —

O miserrimos nos, qui nec *Deo* juranti credimus.

* 1 Cor. 15. 25. Heb. 1. 13.

+ לִפְנֵי, *genitus est*, was brought forth.

|| בָּרֶקֶשׁ, black, — before the morning is clear bright.

† לְבַתְּרוֹן, Dew, also sent forth, or cast out, down ; — if dew, Bishop Lowth's version, fine ; " More than the morning dew is thy progeny."

§ זָבֵחַ, a priest, intercessor, mediator. John 12. 34. Heb. 7. 15.

- 6 He will judge among the nations for their complete pride,
And wound the head * over many lands.
7 He shall settle an inheritance in the right way,
Wherefore he shall be exalted the head.

5, 6.— The proud Roman emperors shall set themselves against CHRIST, and persecute his religion; but shall be punished signally for it.

7. While he shall become victorious, and settle for himself an inheritance in the right way of Christianity, and be the head of his spiritual kingdom, above all principalities and powers, &c.

* Rome was the *head*, and called herself the *mistress of the world*.

P S A L M 110. — *in Verse.*

- 1 JEHOVAH to my Lord did speak,
Sit at my right hand till I make,
A foot-stool of thy foes :
Thy scepter he'll from Sion send ;
Unto whose power all powers shall bend,
That dare thy rule oppose.
- 2 Thy people willingly shall pay
Their vows, and offer in that day
When birth to thee is given :
When thou at morning-dawn shalt come
With honours holy from the womb,
And visit us from heav'n.
- 3 Jehovah swears, and will not break
The *oath*; thou as *Melchizedeck*
A priest and king shalt reign ;
As holy priest, shalt intercede
Eternally for man in need,
As king, shalt laws ordain.

4 God in that day at thy right hand,
 Their blood, who tyrant-like command,
 Shall in his fury spill :
 He in his righteousness shall wound
 The heathen princes, and the ground
 With heaps of slaughter fill.

5 Him *King* the Gentiles shall obey ;
 Those his inheritance shall be,
 He'll in the right way lead :
 Wherefore the nations will agree
 To own his righteous sovereignty,
 Exalting him the head.

P S A L M 132.

A Song of Ascension, or of Steps towards Perfection.

- 1 R EMEMBER, Jehovah, all the afflictions of David.
 2 How he swore unto Jehovah,
 And vowed unto the Mighty-One of Jacob.
 3 Shall I come into the tabernacle of my house,
 Shall I go up into my bed ?
 4 Shall I give sleep unto my eyes,
 Or slumber unto my eye-lids ?
 5 Till I shall find out a station for Jehovah,
 A place of tabernacling for the Mighty-One of Jacob ?
 6 Lo, we heard of it at Ephratah,*
 And found it out in the fields of the wood.

7 Let

6. — We have heard it declared by the spirit of prophecy, and shall find it accomplished in the woody fields of *Bethlehem Ephrata*, the true tabernacle or temple of Christ's body was to be erected, as the other, its type, was before, in the same place. Mich. 5. 2.

* Jerusalem was in the region of *Ephrata*, or near to it, *Ephrata*.

- 7 Let us enter into his tabernacle ;
Let us prostrate ourselves before his foot-stool.
- 8 Arise, JEHOVAH, into thy resting place,
Thou and the ark of thy strength !
- 9 Let thy priests be clothed with righteousness,
And those thou hast sanctified rejoice with exultation.
- 10 For the sake of the Beloved One, thy servant,
Thou wilt not turn away the faces of thy Messiah.
- 11 Jehovah hath sworn unto David,
It's the truth ; he will not be turned from it ;
“ Of the fruit of thy body will I set upon thy throne :
- 12 If thy children will observe my terms of purification,
And my institutions, which I shall teach them,
Even their children shall sit on thy throne from gene-
eration to generation.”
- 13 For Jehovah hath made a choice of Zion ;
He hath a desire for a dwelling-place for himself.
- 14 “ Here is my rest for ever, here will I inhabit ;
Because I have a desire unto it :
- 15 In blessing I will bless their meat ;
I will cause those in war to be satisfied with bread :
- 16 Her priests will I clothe with salvation ;
And her sanctified shall shout aloud for joy.
- 17 There will I make *strength* † to spring forth to the
BELOVED-ONE ;
I have ordained a *lamp* for my Messiah.
- 18 His enemies will I clothe with shame ;
But upon him shall his crown flourish.”

P S A L M

9. — The ark being placed in the temple, prayer is next made for the ministers of religion. — May the *Christian-priesthood* not be exceeded by the sons of Levi !

11. — The Messiah was to descend from David, according to this prophecy, as quoted, Acts 2. 30.

15, 16. — What an encouragement for priests and people to persevere in their religious duties and *Christian warfare* ?

† Heb. The horn of David — that is, the *Messias*, says the *Jewish* rabbi, *Kimchi* ; — as is the *lamp*, or light, according to rabbi *Saadiat*. — Luke 1. 69, 70, 71.

P S A L M 132. — *in Verse.*

JEHOVAH! David call to mind,
 How griev'd his soul ! yet how resign'd !
 A covenant by oath he made,
 And to Jehovah, swearing, said,
 " No house I'll have, no sweet repose
 " Shall ease my limbs, my eyelids close,
 " Till I have found a fix'd abode,
 " A temple for the living God."
 The ark in *Ephrata*, lo ! stood
 In the deep valley of the wood ;
 Let us before his foot-stool fall,
 And worship him, the Lord of all ;
 The ark, thy resting-place, up-rear
 JEHOVAH, and inhabit there :
 With righteousness thy priests be clad,
 The sanctified exult, be glad ; —
 " Thou wilt receive us into grace,
 " Nor from *Messiah* turn thy face :
 " The oath he swore, he'll not forget,
 " Thy son shall have the royal seat ;
 " And if thy children shall observe
 " My COVENANT, nor from it swerve,
 " Their offspring shall the scepter sway,
 " Long as bright sun illumines the day :"
 Zion, Jehovah, good and great,
 Hath lov'd, and chosen for his seat ;
 He'll plenteously increase her store,
 And fruitful blessings on her pour,
 With bread and food sustain the poor. }
 The priests to her salvation bring,
 The saints shall joyful measures sing.
 To the BELOV'D-ONE strength shall rise,
 MESSIAH's glory as the skies }
 Is firmly establish'd in our eyes ;
 His foes confusion shall o'erspread,
 Whilst the crown flourish on his head.

ASH-WEDNESDAY. —— Psalm 6.

*To the Conqueror, over Afflictions: A Song upon the Abundance
of them: To the Beloved-One.*

- 1 JEHOVAH, rebuke me not in thine anger,
Chastise me not in thy displeasure:
- 2 Be favourable to me, oh, Jehovah!
For I pine away in extreme weakness:
Restore me, oh, Jehovah!
For my strength is worn out.
- 3 My living frame is greatly terrified:
But, oh thou, Jehovah, how long?
- 4 Return, oh, Jehovah, deliver my frame;
Save me for thy MERCIFUL ONE's sake.
- 5 For in death there is no commemorating thee:
Who will ascribe power to thee in the separate state?
- 6 I am wearied with lamenting:
I shall bow down with sorrow every night upou my bed;
I shall wet through my couch with my tears.
- 7 Mine eye is fretted through vexation;
It is sunk through all my distress.
- 8 Depart from me all ye workers of iniquity;
For Jehovah hears the voice of my moanings.
- 9 Jehovah hearkens to my sorrowful cry:
Jehovah will accept my intercession.

E

10 All

3. — “ My soul is exceeding sorrowful even unto death,” said our Saviour,” in his agony; of which this is a just prophetical description and resemblance.

6, 7. — The all-righteous Saviour wept over sinners: — “ Jesus wept;” and he is called, If. 53. 14. the man of sorrows, and acquainted with grief.

9. — And will accept our prayers through Christ, our *intercessor*, and only through faith in him.

10 All mine enemies shall be brought to shame,
And shall be greatly confounded ;
They shall turn back, and be suddenly abashed.

10. — The enemies of Christ, and his religion, history informs
were suddenly destroyed, at the sacking of Jerusalem ; and on many
other signal occasions.

P S A L M 6. — *in Verse.*

LORD, thy embitter'd wrath assuage,
Nor let it burn like flaming fire ;
Let mercy mitigate thy rage,
Before my fainting life expire !

Heal me ! — my bones with anguish ache,
My pensive heart with sorrow's worn ;
How long wilt thou my soul forsake,
Oh ! pity, and at length return,

O let thy mercy comfort me,
And thy afflicted servant save ;
Who can in death remember thee,
Or praise thee in the silent grave ?

Vex'd by insulting enemies,
My groans disturb the peaceful night ;
My bed wash'd with my streaming eyes,
Through grief sunk in, and dim of sight.

All ye of wicked life depart,
The Lord my GOD hath heard my cry ;
He will restore my wounded heart,
And turn my tears to tides of joy.

Who hate me, let dishonour wound,
Let fear their guilty souls affright ;
With shame the haughty looks confound ;
Let them be banish'd from my sight.

P S A L M 32.

An instructive Prophecy for the Beloved-One.

- 1 **H**APPY are they who have their transgression* forgiven,
And their sin covered.
- 2 Blessings be to the MAN (Adam) ;
Jehovah will not impute sin to him :
And in his spirit there is not deceit.
- 3 Whilst I am musing,
My strength is worn out through my roaring all the daylong.
- 4 For day and night thy hand will be heavy upon me :
My moisture is changed as in the wasting droughts of
Summer. Selah.
- 5 I will make thee to know my sin :
And my iniquity do I not conceal :
I will make confession of my faults to Jehovah ;
And thou takest away the iniquity of my sin. Selah.
- 6 For this shall the wholly Pious-ONE pray unto thee when
thou mayst be found ;
But in the inundation of the great waters they shall not
break on him.

E 2

7 Thou

2, 3. — The holy JESUS, the second *Adam*, had no sin imputed to him, and *expiated* by his own perfections the sins of all, but not without suffering in his person the *penalties* due to the sins of all.

5. — Christ as man was made sin, and pleaded for man's iniquity. Confession of sin is the lesson enjoined by the gospel, and forgiveness the reward it holds forth.

6, 7. — Those, who imitate the *all pious Jesus*, will, like him, be delivered in the time of his sufferings, and from the hands of the oppressor.

* יְשַׁׁנֵּן for יְשַׁׁנָּנֶנּוּ — נִשְׁׁאַל, וְ, and זְ, often interchanging, as Is. 53. 4. he hath borne our griefs, &c. נִשְׁׁאַל to bear, lift up a burden ; — but if from נִשְׁׁמַנֵּן to FORGET ; so forgive, “ forgotten transgression.” Rom. 4. 7, 8. Vid. Pf. 85. 2.

- 7 Thou art an hiding-place for me ;
 Thou shalt preserve me from the oppressor.
 With shouts of deliverance wilt thou compass me about.
 Selah.
- 8 " I will make thee to understand,
 And will instruct thee in the way thou shalt walk in ;
 I will guide thee with my eye.
- 9 Be not ye as horse or mule without understanding ;
 Their ornaments consist in bit and bridle
 To bind them, that they come not too near unto thee,"
- 10 Great sorrows shall be to the wicked man ;
 But he that relies on Jehovah,
 Mercy shall encompass him on every side.
- 11 Rejoice ye in Jehovah, and exult ye justified,
 And shout aloud, all ye that are upright in heart.

9. — Addressed to *perverse* man, who is so apt to refuse instruction, especially in godliness, though directed and guided by God himself in his revelation.

P S A L M 32. — *in Verse.*

BLESSED are they, for ever blest !
 Whose crimes are pardon'd when confess'd ;
 Whose sin the Lord himself shall bear,
 And set the wretched sinner clear.
 But lost in thought, and vex'd all day,
 At night I feel my strength decay ;
 Opprest beneath thy heavy hand,
 My body's like a thirsty land,
 Scorch'd by the sun's continu'd rage,
 When no cool shov'r's the heat assuage :
 At length I sought God's pardoning grace,
 Spread forth my sins before his face ;
 Confest to him, no fault conceal'd,
 By his atonement I was heal'd.
 For this the PIous-ONE shall pray,
 To find thee in that *trying* day,

Wherein

A
1
2
1.
2.
2 - 6

Wherein affliction's waves shall roar,
 But shall not reach to 'whelm him o'er :
 Though grievous my distress and great,
 Thou art my secret, safe retreat ;
 Though low cast down, thou wilt me raise,
 And compass me with songs of praise.
 Harken ! I'll make thee understand
 The righteous path of my command ;
 Mine eye shall guide thee, and shall shew
 The way secure wherein to go.
 But do not thou, like horse or mule,
 Of bit or bridle need the rule ;
 Lest in thy course thou tread'ft awry,
 To leave the paths of piety.
 Innumerable woes await
 The wicked man, in ev'ry state :
 Those whom Jehovah's laws direct,
 Surrounding *mercy* will protect ;
 Oh, you ! who are of heart upright,
 Jehovah God be your delight !
 Ye righteous ! shout with cheerful voice,
 To him with sacred song rejoice.

P S A L M 38.

*A Psalm to the Beloved-One, to bring to Remembrance : i. e.
 what he was to suffer, do, how to behave, &c. &c.*

- 1 JEHOVAH, rebuke me not in thy wrath ;
 Nor chaste[n] me in thy hot displeasure.
- 2 For thine arrows have pierced into me ;
 And thy power is come down against me.

3 There

- 1. — The humanity complains, as in Matt. 26. 39.
- 2, 3. — The scourging — by his stripes we are healed. If. 53.
 2 - 6.

- 3 There is no wholeness in my flesh,
Because of thy furious indignation ;
There is no rest in my bones, because* of my offering for sin.
- 4 For my punishments* due for sin have passed through
my head ;
Like a heavy load they will be too weighty for me.
- 5 My stripes are become loathsome and putrified
For the punishment due to folly.
- 6 I am distorted ; and bowed down to such a degree ;
I go mourning all the day.
- 7 My loins are filled with shame ;
There is no soundness in my flesh.
- 8 I am fainting and broken down to so great a degree ;
I roar out through the disquietude of my heart.
- 9 O Adoni, all my woes
Are before thee and my sighing.
- 10 My heart panteth, my strength faileth me ;
As for the light of mine eyes, it is gone from me.
- 11 My kinsmen and my friends stand aloof from my affliction,
And my neighbours stand afar off.
- 12 They also, who seek after my life, lay snares,
And they that seek my hurt, speak mischevious things,
And contrive deceits all the day long.
- 13 But I as one deaf, will not hear,
And as dumb, open not my mouth ;

14 And

4. — As in wearing the crown of thorns.
5. — The effects of the scourging.
6. — Stretched out and tied with thongs at the scourging.
7. — When the stripes were given.
8. — In the agony and bloody sweat : " Being in an agony he prayed more earnestly." Luke 22. 44.
11. — The disciples of Christ " forsook him and fled." Matt. 26. 56. Luke 23. 49.
13, 14. — Compare Christ's behaviour before the high-priests and false witnesses, and their's to him. In his mouth was no defence, no arguing to arrest judgment; no disputation to convince by force.

* The Hebrew words for *sin*, *iniquity*, and *folly*, signify also the *punishment due to it*; especially in this Psalm, wherein Christ, as *man*, had taken it upon himself. סְמִנָּה is *sin*, also offering for sin, *expiation*. Lev. 8. 15.

- 14 And I shall be as a man who heareth not,
And no arguings are in my mouth.
- 15 On thee, O ! Jehovah, is my reliance,
Thou wilt answer, O my (Adoni) Advocate, my Alei :
- 16 For I said, perhaps they will then rejoice over me,
In sliding of my foot they will magnify themselves
against me.
- 17 For I am ready to slip aside,
My grief is even before thee.
- 18 I will cause my punishment due to iniquity to be shewn forth,
I shall be anxious about my offering for sin.
- 19 For my enemies ARE LIVELY and strong,
And those, who hate me falsely, are multiplied against me.
- 20 They, who render evil for good, will be my adversaries,
Because I follow the good.
- 21 Forsake me not, oh ! Jehovah, my Aleim, be not far
from me :
Hasten to my assistance, O Lord (Adoni) of my salvation.

P S A L M 38.

O H ! endless woe, oh ! fatal smart,
That inward preys upon my heart :
Why 'gainst me wrathful dost thou rise,
And in thy fury, Lord, chastise ?
Thine arrows piercing through my soul,
O'erwhelm me sad without controul.

In body pain'd, I pine away,
And moaning waste the tedious day ;
My tender flesh is bruis'd, and sore,
My bones are griev'd, my strength's no more ;
My vital frame is overthrown,
An off'ring made for sin I groan.

The *punishment for sin* I bear,
And on my head the marks I wear ;
Under this load my body bends,
It all my human strength transcends ;
My stripes corrupt and putrid groan,
For crimes of foolish man atone.

Distorted

Distorted, writh'd and bowed down,
I all the day in anguish moan ;
My face with shame is cover'd o'er,
My loins too feel the afflicting sore ;
So much broke down, I faint, I cry,
In agony shall sink and die.

Why this recital of my woes ;
Thou knew'st them, Lord, before they rose.
I and my thoughts, my every groan,
My sighs to thee are long since known ;
My faint heart pants, mine eyes decay,
My failing strength is worn away.

And my sad mis'ries to augment,
Friends and associates all absent :
No one to sooth my grief draws nigh,
Deserted here by all, I lie ;
My enemies meanwhile prepare
In secrecy their deadly snare.

What schemes, what plots, they daily frame,
To blast my honour and my name ?
While I, as *deaf*, refuse to hear,
Without complaint as DUMB appear ;
In my defence I will not plead,
Their flandering taunts I will not heed :

In thee, Jehovah, I confide,
Thou wilt my ADVOCATE abide ;
Oh ! hear me, lest they make their boast
To ruin me, who hate me most.
For, lo ! I droop, am almost spent,
My thoughts on this are wholly bent :

The punishment for sin is just,
Resign'd to all in thee I trust ;
Although the punishment I bear
Is great, to set the sinner clear :
And though my many causeless foes
Unjust and wicked, 'gainst me rose ;

They

They for my kindness plague me still,
And for my goodness treat me ill :
Draw nigh, assist, and pity take,
Nor me in my extremes forsake :
Oh ! plead my cause and ease my grief,
My Saviour, haste to my relief.

P S A L M 102.

A Prayer for the Afflicted-One, when he shall faint through Misery, and shall pour out his Complaint before Jehovah.

- 1 JEHOVAH hear my prayer,
And let my cry come unto thee :
- 2 Hide not thy faces from me :
In the day of my oppressed state incline thy ear unto me ;
In that day I shall call upon thee, hasten, and hear me.
- 3 For my days consume away like smoke ;
And my solids are burnt up as a firebrand.
- 4 My heart will be smitten down as grass and will fail :
For I forget to eat my bread.
- 5 Through the cry of my moaning
My bone sticks close to my flesh.
- 6 I am become like a pelican in the desert ;
As the owl * in its desolate places.
- 7 I watch, and shall be as the lonely sparrow †
On the house tops.

F

8 All

1, 2. — In the time of my sufferings ; i. e. Christ's ; — which are here alluded to, and prophetically shewn.

3, 4. — Through thirst, &c. At the passion, &c.

6. — Left alone, and deserted by friends, disciples, &c.

* כָּכֹוֹס — as an owl, so called from its *covered* and *secret retired abode*, in solitary places.

+ בָּצֶר — as the *monothren*, in Greece and in Palestine, a bird less than the thrush, which watches alone on the top or roofs of old ruinous buildings, and sings mournfully in the morning ; whence its name in Hebrew. — It is called in England the *solitary sparrow*.

- 8 All the day long my enemies reproach me,
And being with me are sworn together against me.
- 9 For I eat dust as it were bread,
And my drink I mingle with my tears
- 10 Because of the presence of thy indignation and rage :
For thou liftest up, and will cause me to be cast down.
- 11 My days are declining like a shadow ;
And I shall fade as the withering herb.
- 12 But thou Jehovah wilt dwell eternally,
And thy remembrance shall be from generation to ge-
neration.
- 13 Thou wilt arise, thou wilt have pity upon Zion :
For the time *for mercy*, for the *appointed time** is come.
- 14 For thy servants have a liking to the very stones thereof ;
And on the dust thereof they will look with favour :
- 15 And the *nations* shall fear the name Jehovah,
And all the kings of the earth thy *Glorified-One*.
- 16 For Jehovah builds up Zion ;
He is seen in his Glorified-One.
- 17 He regards the prayer of the *Deserted-One* ;
And despises not the supplication of such.
- 18 This shall be written for the generation that is to come,
And a people to be created shall glorify JAH.
- 19 For he looks down from the high place of his sanctuary ;
Jehovah from the heavens looks towards the earth :

20 To

8. — As the mad Jews, his countrymen, swore falsely before the high-priests.

9. — The bread of humiliation and the waters of afflictions were his portion on earth.

10, 11. — Exalted above every name, yet humbled unto death, to atone and to appease the wrath of God against sinning man.

13, 14. — The church, however, for a time afflicted shall flourish through thee.

15. — The Gentiles shall be converted, — Romans, Greeks, &c. become Christians, and worship Jehovah and his Christ.

18. — Note here a promise of the call of the Gentiles, and conversion of the Heathens to Christianity.

* טוֹרֵךְ — a fixed, *set* time, arrived, appointed before.

- 20 To hearken to the groaning of him that is bound,*
 To loosen the instruments of death ; †
- 21 To declare in Zion the name Jehovah,
 And his glory in Jerusalem.
- 22 In gathering people dispersed together,
 And kingdoms to the religious § service of Jehovah
- 23 He humbles by the way my natural strength ;
 He shortens my days ;
- 24 I say, O my Lord, (A L) cause me not *to be lifted up* ‡ at
 half my days :
 Thy years are in a round of generations.
- 25 Thou didst lay the foundations of the earth of old,
 And the heavens are the work of thy hands :
- 26 They shall perish, but thou shalt continue :
 And they all shall wax old as a garment ;
 As a veil wilt thou change them, and they shall be changed :
- 27 But thou art the very same,
 And thy years shall not come to an end.
- 28 The children of thy *worshippers* § shall remain,
 And their seed shall be established before thy faces.

F 2

P S A L M

22. — Christianity was established by the command of kings, emperors, &c. Constantine and others bore the cross on their coin, as do late kings ; — and the greatest title the British monarch bears, is the *Defender of the FAITH*.

23, 24. — How descriptive this of the afflictions and shortened days of our Saviour !

25, 26, 27. — Heb. 1. 10, 11.

28. — By the advent of the Messiah, and the call of the Gentiles, Christianity shall be established, and the gates of hell shall not prevail against it.

* אָסִיר — of him that *is bound*, or was caused to be bound ; the *hiphil* participle.

† בְּנֵי — the sons of death ; i. e. *in order to set free*, those obnoxious to, or *naturally* liable to death.

‡ תַּעֲלֵמָן, r. נִלְעָד — to be *rose* up ; — in passive sense.

§ עַבְדָּה — is religious service and worship, as well as obedience.

P S A L M 102. — *in Verse.*

ACCEPT my prayers, nor to the cry
Of thine AFFLICTED stop the ear ;
Lord, when I call, with speed reply,
The sighings of my spirit hear,
Propitious to my vows and sad complaint appear.

As smoke my days consume away,
My substance is dry'd up with heat,
And my heart fades like withering hay,
Through sorrow I forsake my meat,
Whilst skin and bones shew my decaying state.

Like pelicans in desert plains,
In places not less desolate,
Like owls, who with their om'rous strains,
Disturb the night, and daylight hate,
I moan, a lonely sparrow on the house-top sat.

Reviling foes my honour blast,
Madly combin'd my ruin swear ;
The dust instead of bread I taste,
Each drop I drink mix'd with a tear,
Who can thy furious indignation bear ?

My days decline like th' evening shade,
Deprest I now consume away,
As grafs cut down I withering fade,
Or like a flow'r cropt yesterday ;
But thou, Jehovah, suffer'st no decay.

Rememb'ring still thy promises,
Now the appointed time draws near,
Thou look'st on Zion's miseries,
And wilt her batter'd walls repair ;
Whose dust is sacred held, and in its ruins dear.

Jehovah

Jehovah, Zion will upraise ;
 He's seen there in his glorious state ;
 And JAH the essence all shall praise,
 Who hears and loves the desolate ;
 With Hallelujah's Him nations shall celebrate.

He from his sanctuary on high,
 On earth does graciously look down,
 Loosens the bands of death ; and by
 His pity hears the AFFLICTED groan ;
 And in Jerusalem his glory shall be known.

In ZION to declare his name,
 People dispers'd shall join as one,
 With joy to celebrate the fame ;
 Not in JERUSALEM alone,
 With homage *all the world* shall own Jehovah's fame.

Yet on the way, oh Lord, thou hast
 Consum'd my strength, abridg'd my years ;
 Before my noon of life be past,
 Let me not perish drown'd in tears,
 Sunk in afflictions' waves, and overwhelm'd with fears.

Time wastes not thee ; thou didst display
 The heavens in various motion roll'd ;
 And earth : — their glories shall decay,
 But thou shalt thy existence hold ;
 Whilst they like clothes shall change and soon grow old.

But thou art still the same — before
 The world, and after shalt remain :
 Who in obedience God adore,
 For endless bliss shall change their pain,
 For ever prosper in Jehovah's reign.

P S A L M 130.

*A Song of Ascension towards Perfection; or a Song of Degrees:
הַמְעֻלּוֹת יְשָׁרֶת or such Elevations of the Voice as in a full Concert.
2 Chron. 20. 19.*

- 1 OUT of the depths do I call upon thee, O Jehovah :
- 2 Oh, Adoni, (my Advocate) hearken unto my voice,
Let thy ears be attentive to the voice of my supplications.
- 3 If thou wilt strictly observe the punishment due for ini-
quities,
Oh ! Jah, my Advocate (ADONI) who will stand ?
- 4 But because with thee is forgiveness, *
Therefore shalt thou be feared.
- 5 I wait for Jehovah, my animal frame is waiting ;
And upon his word do I confide :
- 6 My frame is for (Adoni) my Advocate,
Before the watchmen of the early morn,
Before the morning watch.
- 7 Wait, O Israel on Jehovah,
For with Jehovah is the mercy, and with him the great
redemption.
- 8 For he will redeem the Israel
From all the punishments due to sins.

P S A L M

1, 2. — Out of the depth of affliction, opprest on every side, do I invoke the Divine Assistance, and call upon *Adoni*, the joint-person that is *Lord* and *Ruler*; and is the PLEADER on my behalf.

3, 4, 5. — No confidence but in Jehovah, expiating sin in the person of Jesus Christ.

6. — The crucifixion was at the ninth hour, in the morning. He died at our three in the afternoon, and hung on the cross till evening, entombed before the twilight ended, or it was quite light; and his body is here devoted to the Lord, to be risen again.

* הסליחה — *pardon*, by expiation, remission.

P S A L M 130. — *in Verse.*

OUT of the depths of sad distress,
The gloomy mazes of despair,
To heav'n I raise my warm address —
Deign, oh! my God, to hear my pray'r:

If he with strictest justice should,
Bring sinful man to his account;
Jah! my sole Advocate! who could
Bear the dread penalty's amount?

But thou for him hast pardon found,
An *expiation* hast design'd;
To fear thee therefore is he bound,
The *sweet* forgiveness fills his mind:

My soul shall on Jehovah wait,
In him I patiently confide;
His word supports me in my strait;
In that I safely will abide.

To him I dedicate my frame,
Before the watchman's early hour;
Before the early morning came,
Unto the Lord my soul I pour.

Oh! Israel, on Jehovah wait,
In him alone we *mercy* find;
His mercy to the world relate,
Mercy redeeming all mankind.

P S A L M 143.

— *To the Beloved-One. — An Hymn.*

1 JEHOVAH! hear my prayer; give ear to my supplications:
In thy faithfulness answer me for thy righteousness sake.
2 And

- 2 And enter not into judgment with thy servant,
For every man living shall not be justified to thy face.
- 3 Though the enemy persecutes my animal frame,
And crushes my life down to the ground ;
Makes me to dwell in places of obscurity,
As those who have been long dead ;
- 4 Therefore my spirit is overwhelmed within me ;
And my heart within me is desolate ;
- 5 I yet remember the days from the first,
I will meditate upon every work of thy hands.
- 6 I stretch out my hands unto thee ;
My frame is unto thee as earth dissolving away. Selah !
- 7 Answer me speedily, oh, Jehovah ! my spirit faileth me ;
Hide not thy face from me,
For I shall be like those who go down into the pit.*
- 8 Cause me to hear thy loving kindness in the morning,
For in thee do I confide :
Cause me to know the way in which I shall walk,
For to thee do I lift up my soul.
- 9 Cause me to be delivered from mine enemies, O Jehovah !
For thee do I conceal myself.
- 10 Teach me to do thy will, for thou art my (Alue) God :
Thy good spirit shall lead me into the land of uprightness.
- 11 For thy name's sake thou wilt *revive* me ;
In thy righteousness thou wilt cause my frame to be
brought out of this strait.
- 12 And in thy mercy thou wilt cut off those that hate me,
And destroy all those that afflict my body, for I am thy
servant.

P S A L M

2. — None but the perfect man, Christ, could submit to be strictly judged : and though all the world should not come in, it was not to be required of him,

3. — As the Jews with the bitterest rage did our Saviour ; and concealed all his miraculous works, that proved him to be the Messiah, as much as they possibly could.

8. — The morning of the resurrection seems here to be meant.

11. — When Christ *revived*, he was delivered from the *strait* and anguish he had suffered, and from the confinement of the grave.

* בָּר — pit, grave, sulchre.

P S A L M 143. — *in Verse.*

JEHOVAH ! lend my cries an ear,
Indulgent thine afflicted hear,
Attend, and from thy throne on high,
For righteousness and truth reply ;
Nor prove severe, in thy pure sight
None living will be found upright.

The foe my frame besiegeth round,
And strikes my life unto the ground ;
In darkness plac'd, and quite obscur'd,
Like dead men in the tomb immur'd :
My mind with sorrow overthrown,
Nigh motionless my heart is grown.

I call to mind those antient days,
When earth new made, proclaim'd thy praise ;
Thy works alone possess my thought,
Thy potent word with wonder wrought ;
I spread to thee my stretched-out hand,
Desir'd as rain by parch'd-up land.

Draw nigh with speed — my spirits fail,
To me thy face benign unveil,
For I shall soon become like those
Whom the dark tomb and grave inclose :
Let me of thy great mercy hear,
Before that morning sun appear.

Jehovah ! thou'rt the only scope
Of every wish, of every hope ;
Oh ! shew me thy prescribed way,
And from the right I'll never stray,
For to thy throne I lift my eyes,
My soul and all its faculties.

Me rescue from my enemy,
To thee for refuge still I fly,

Inform me, that I may fulfill
 Thy law reveal'd, thy sacred will ;
 My God ; let thy good spirit lead,
 And in thy paths my feet shall tread.

Thou, Lord, wilt me revive again,
 Who trusts in thee, and not in man ;
 Out of those straits for thy name's sake
 My sinking frame thou'l surely take ;
 For I am thine — cut off my foes
 In mercy — who have caus'd my woes.

GOOD-FRIDAY.— Psalm 22.

*To the Conqueror: Concerning the Interposition of Darkness.—
 A Song to the Beloved-One.*

- 1 **M**Y God, (*Ali, my strong helper,*) my God, why
 dost thou forsake me ?
 Why a-far off from saving me, and from the words of
 my cry :
- 2 My God (*Alei, my sworn one*) will I call upon all the
 day long, and wilt not thou answer ?
 And at night also I have no silence.
- 3 But thou art the **HOLY ONE**,
 Dwelling amidst the *praises** of Israel. 4 Our

1.—This begins the scene of the crucifixion, when these very words were uttered by Christ from the cross; the *humanity* thus speaking to the *divinity*, then forsaking and leaving him to die. Matt. 27. 46. *Eli, Eli*, according to the Hebrew. — Mark 15. 34. *Eloï, Eloï*, according to the Syriac, a dialect of the Hebrew, used in common.

* Inhabiting the *irradiations, glory* of Israel, in the **SHEKINAH**, the divine light, shining always betwixt the *cherubim* over the ark, in the **Sanctum Sanctorum**.

- 4 Our fathers trusted in thee ;
 They trusted, and thou didst deliver them ;
- 5 To thee they cried ; and they were set free : —
 They confided in thee, and were not put to shame.
- 6 But I am as a worm, not a man, —
 The reproach of mankind, and contempt of the people.^t
- 7 All that stare at me will laugh me to scorn ;
 They will in derision shoot out their lip ;
 They will wag the head at me :
- 8 “ He depended on Jehovah ; let him deliver him ;
 Let him cause him to be taken away if he delighted in him.”
- 9 But thou bringest me forth from the womb,
 Making me to hang upon the breasts of my mother :
- 10 Upon thee am I cast from the womb,
 From the belly of my mother thou art my God (A.L.).
- 11 Be not far from me, when distress is at hand,
 For I have no helper.
- 12 Many *bulls* inclose me,
 The mighty of Basan encircle me round :
- 13 They open their mouths against me ;
 They are as a ravenous and roaring lion.
- 14 I am poured out as water ;
 All my bones are parting asunder ;
 My heart is as wax, it is melting in the midst of my
 bowels :

G 2

15 My

4, 5, 6. — The deliverances so signally wrought for the patriarchs and Israel of old time, afforded good ground for him to hope for the same in his oppressed state. But he was reduced to a lower and more depressed condition than any of them.

7, 8. — Let the words in Matt. 27. 39, 43, be compared with these, to shew how exactly this was fulfilled, even to the very letter. What an astonishing fact ! What a striking prediction ! Sufficient alone to flash conviction into the most hardened unbeliever, as the reading the fifty-third of Isaiah did into the Earl of Rochester.

9, 10, 11. — The incarnation of the SON OF GOD, being so constituted and blessed from his mother's womb. Luke 11. 27.

11 — 19. — Herein the sufferings of Christ are particularly described, and we need only compare the prophecy with its completion in the New Testament.

† Vide *Isaiah 53* throughout.

- 15 My radical moisture is dried up like a potsherd ;
And my tongue is cleaving unto my jaws ;
And thou wilt place me in the dust of death.
- 16 For dogs encompass me,
An assembly of the wicked inclose me round,
Having pierced * my hands and my feet:
- 17 I shall count all my bones ;
They will be looking at and staring upon me :
- 18 They will distribute my garments among themselves,
And upon account of my coat will they cast lots.
- 19 But thou, O Jehovah ! remove not thyself far from me ;
Hasten my assistants to my aid.
- 20 Cause my animal frame to escape from the sword,
My JOINT-ONE from the power of the dog :
- 21 Save me from the mouth of the lion,
And answer me from among the horns of the wild bulls ! †
- 22 I will relate thy name to my brethren ;
In the midst of the congregation will I praise thee.

23 Ye

14. — Stretched upon the cross, the bones must be thus parting by the violent distension.

15. — “ And he saith, I thirst; ” which fulfills this prophecy; and he was appointed to the dust of death, at placing the body in the tomb.

16. — Being compared before to a lamb, amidst beasts and lions, at v. 13. he here describes himself as hunted down by dogs, into a net or toils.

17. — Luke 23. 35. “ The people stood beholding.”

18. — Compare Matt. 27. 35. St. John 19. 23, 24. — How closely to the smallest circumstance was this prophecy fulfilled ?

22. — When the passion and sufferings were accomplished, and he cried out, τετελησται, “ it is finished; ” — a hymn of triumph succeeds here, and victory is next proclaimed, and praise to Jehovah.

* Heb. literally the *piercers of*, בָּרְםִים for רַאֲמֵן for בָּרֵם, or as the words may be translated, if the original Hebrew word here be not בָּרֵי — “ They encompass, coil round, in a net, as they do a lion, my hands and my feet.” — The like expression occurs in Job. 25. 15. Lam. 1. 13.

† The lion, the dog, and the bulls, or buffaloes, are all mentioned, to denote the various enemies that persecuted Christ, and the nature of their persecutions.

- 23 Ye that fear Jehovah, give praise unto him :
 Let all the seed of JACOB glorify him,
 Let all the seed of Israel tremble before him :
- 24 For he despiseth not, nor turns away from the miseries
 of the *Afflicted-One* ;
 Nor hides his face from him,
 And in his cry unto him he hears him.
- 25 From thee is my praise in the great assembly :
 My vows will I pay before those that fear him.
- 26 The distressed poor shall eat and be satisfied ;
 They shall praise JEHOVAH that seek him :
 Their heart shall live to the time appointed.
- 27 All the ends of the earth shall remember,
 And shall be converted unto Jehovah :
 And all the kindred of the Gentiles shall prostrate them-
 selves before his presence :
- 28 For the kingdom is Jehovah's, and his dominion over
 the Gentiles.
- 29 They shall eat and prostrate themselves, all that become
 ashes of the earth :
 They shall bow down before him, all that go down into
 the dust ;
 And none shall make alive his own frame :
- 30 A seed shall serve him ;
 It shall be counted to the Lord (Adoni) for a generation :
- 31 They shall come, and shew forth his JUSTIFICATION
 To a people to be born, — what he hath done.

P S A L M

26. — “ The poor had the gospel preached unto them.”

27. — Conversion of the Gentiles followed the death of Christ ;
 not only of the Romans, but of all their allies, to the most distant re-
 gions.

29. — The poor, v. 26. and the rich, all equally mortal, shall eat
 “ spiritual food” in the sacrament, and worship before him.

30. — A generation of the faithful shall arise in the place of those
 Jews, cut off for their infidelities ; which it is to be feared they will
 long persist in, and be the *last* to turn from their apostacy, as well as
 their *spawn* the Mahomedans.

P S A L M 22. — *in Verse.*

MY God ! my God ! dost thou forsake ?
 And when I cry, no pity take ?
 Oh ! why so far withdraw thy aid,
 When night and day to thee I pray'd :
 Oh ! wilt thou not vouchsafe reply
 To my complaint, my piteous cry.

Yet thou art holy, thron'd on high ;
 Our fathers did on thee rely ;
 Thy praises Israel did resound,
 Their faith with conquest still was crown'd ;
 They pray'd, and strait they were set free,
 Placing sole confidence in thee.

But I a worm, not man, am made ;
 They wag their head, make sport, upbraid ;
 Rejected and despised by all ;
 Let him, they'll say, now vainly call
 On God ; “ if in him he delights,
 “ Him he'll deliver from such straits.”

When in the womb inclos'd I lay,
 Thence safely dost thou make me way ;
 Guarding me at my mother's breast,
 Even from the birth, my God profest :
 Now in distress take charge of me,
 Thou only can'st thy servant free.

Like bulls enraged, they press me round ;
 The strong of *Basan* me confound ;
 With open mouths 'gainst me they cry,
 Like lions roaring for their prey ;
 Rampant, in haste they'll me devour,
 Unless I'm rescu'd by thy pow'r.

Pour'd out like water, lo ! I faint ;
 My stretch'd bones almost out of joint :

My

My limbs distended feel the smart,
As if they'd soon asunder part :
My heart, like melting wax, gives way,
My vital strength must soon decay.

My frame is like a potsher'd dry ;
Of moisture there is no supply :
No liquids my parch'd tongue to cool,
Or to revive my languid soul :
Panting, I scarce can draw my breath,
I'm sinking to the dust of death.

Of wicked men a chosen band,
Like *blood-hounds*, all around me stand ;
Inclose me in on every side ;
Me and my miseries deride ;
My tender feet they *PIERCE* ; they *bore*
My hands, whence flows a stream of gore :

My feet, my hands, my bones, they shew'd,
An object to the staring crowd ;
They stand, look on with fierce delight,
And please them with the cruel sight :
My parted cloaths their prizes make,
My *seamless* coat by lot they take.

Jehovah, yet be thou but near,
Thy present aid will banish fear ;
From the Destroyer me defend,
Nor let the dog my Joint-One rend ;
Oh ! save me from the lions jaws,
And from the wild beasts horns or claws.

Thee, to my *brethren* I will praise ;
Bid them to thee their voices raise :
Let all regard with awful fear ;
Let Jacob's seed the Lord revere :
He'll hear the *AFFLICTED*'s piteous case,
Nor from his misery turn his face.

I'll praise him on the solemn day ;
An offering at his altar pay :

The

The AFFLICTED-ONE shall at his board
Feast, and confess th' all-bounteous Lord :
CONVERTS, from earth's remotest bounds,
Shall flock, to hear th' all-gracious sounds.

Where'er shall reach his mercy's fame,
All nations shall adore his name,
His sovereign pow'rs o'er every land ;
Gentiles shall own his dread command ;
The rich and poor to him be join'd ;
For all to death must be consign'd.

None can restore to life his frame,
But he *alone*, who made the same :
Let us then serve the Lord alone,
And prostrate fall before his throne :
And be accepted as his seed ;
As servants at his altar feed.

Adopted sons of the Most High !
To your believing progeny,
Jehovah's righteousness proclaim,
And ever celebrate his name :
His works to ev'ry age make known,
The great, — th' important blessing own.

P S A L M 40.

*To the Conqueror, to the Beloved-One: An Hymn, with Music,
in Parts.*

- 1 **I** Wait earnestly upon Jehovah,
And he will come down unto me, and will hear my cry.
- 2 He will cause me to ascend out of the quiet burying-place, from mire sinking me down ;
And will place my feet upon a rock, establishing my goings.
- 3 And

2. — The sufferings, burial, and the resurrection of Christ are here declared, and his ascension and exaltation afterwards.

- 3 And will put a new song in my mouth ;
 Ascribe glory to OUR ALEIM :
 Many shall see, and they shall be afraid,
 And put their confidence in Jehovah.
- 4 Prosperity is to THAT MAN who places in Jehovah his
 sole confidence,
 And turneth not after the proud, and those who turn
 aside unto falsehood.
- 5 Many are the wonders which thou hast done, O Jeho-
 vah, my ALË ;
 And thy thoughts many towards us ; I cannot estimate
 them unto thee :
 Should I declare and speak of them ? They are mul-
 tiplied beyond numbering.
- 6 Sacrifice and offerings thou delightest not in ;
 The ears thou openest for me ;*
 Burnt offering and sacrifice for sin thou dost not require ;
- 7 Then say I : Lo I come :
 In the unrolling of the book it is written concerning me :
- 8 I delight in doing thy will, O my ALË ;
 And thy law is within my inmost parts.

H

9 I

3. — Many shall place their faith in Jehovah and his Christ.

4. — GEBER, the strong one, as a title often applied to Christ in the Psalms.

5. — The wonders of creation, preservation, especially redemption, Christ's miracles on earth, his rising from the dead, are the subjects here pointed out, so manifold and inexpressible.

6, 7, 8, 9. — The legal offerings being insufficient, he accomplished the law of sacrifice by the offering of himself, and his readiness to submit and to do the will of God, by fulfilling the types of old, is here described ; and it is proved to be thus rightly interpreted by St. Paul, Heb. 10. 5.

7. A book formerly was a roll of parchment, rolled on two sticks together, against each other ; so that to find a passage, it must be unrolled in the middle.

* This phrase implies "obedience." So Is. 50. 5. — "The Lord God opened my eyes, and I was not rebellious." And here it may be rendered, "thou hast opened my ears, or made me attentive ;" or, as in the Seventy, "prepared my body to do thy will."

- 9 I spread abroad the glad tidings of thy righteousness in
the great assembly :
Lo ! I will not restrain my lips, O Jehovah, thou knowest.
- 10 I do not hide thy justification within my heart ;
Thy *truth* and thy *salvation* do I tell forth ;
I do not conceal thy *mercy* and thy *truth* in the full af-
sembly.
- 11 Thou wilt not, O Jehovah, shut up thy tender mercies
from me ;
Thy mercy and thy truth shall for ever keep me.
- 12 But evils without number rush on me on every side,
My afflictions cause me to be overtaken, and I could
not discern them ;
They are multiplied beyond the hairs of my head,
And my heart is sorely troubled.
- 13 Be pleased, O Jehovah, to deliver me ;
Jehovah hasten to my help.
- 14 They that seek my life to destroy it,
Shall be put to shame and be confounded together :
They shall be turned backwards, and be disgraced that
wish me evil.
- 15 They shall be made desolate for a reward of their shame,
That say unto me, ehah ! ehah ! there, there !
- 16 All that seek after thee will rejoice and be glad in thee ;
They that love thy salvation will always be saying ;
Let Jehovah be magnified.
- 17 But I am the Afflicted-One and the needy ;
Adoni will think of me.
Thou art my help and my deliverer, O my A L E !
Make no long tarrying.

P S A L M

10, 11. — He was sent to propagate the terms of salvation and truth to all nations ; which he openly preached in their assemblies, and shewed, he should fulfil all that was written in the prophets and Psalms, concerning him. Then was the good news of the gospel, *euāgγeλioν* — glad tidings to all the world.

13 -- 16. — He relates his sufferings upon this occasion, and prays to be released.

17. — His confidence, through all his trouble, from his unjust en-
emies, and trust in Jehovah, is his support at last ; therefore he sup-
plicates his A L E not to leave him too long in his afflicted state.

P S A L M 40. — *in Verse.*

TO W'RDS God with trust I earnest look,
He to my cries inclin'd his ear ;
Me from th' abyf of horror took,
And when environ'd thus with fear,
He drew me from the mire, and fix'd me on a rock.

Inspir'd by this I tune my lay,
To songs of praise, unsung before,
“ Praise our redeeming God alway,”
Many shall see, fear, and adore :
“ Depend upon Jehovah !” ever say.

Those, who in God with faith confide,
And ev'ry falsehood base detest ;
Defying the stout sons of pride,
Shall surely of the Lord be blest,
And in heaven's bliss shall joyfully abide.

What wonders hath Jehovah wrought ?
To estimate, how great th' amount ?
What kindnesses he has in thought ?
Numbers must fail me to recount,
I cannot justly tell them as I ought !

Thou gifts nor off'rings dost desire ;
To thee oblations are not dear :
Nor sacrifice consum'd by fire ;
But thou hast pierc'd thy servant's ear ;
Obedience free of me thou didst require.

I said, O God, to thee I look,
I come ; to do thy will's my part ;
'Tis written in the sacred book ;
Thy law is graven on my heart ;
And thy command I never yet forsook.

Thy mercy I'll proclaim to all,
 My joy's thy pleasure to fulfil,
 Thy righteousness I'll not conceal,
 But in the Great Assembly still
 Thy truth and thy salvation will reveal :

Withdraw not, Lord, th' expected aid ;
 For, oh ! innumerable woes
 On every side my soul invade ;
 On every side my frame inclose ;
 In number they my very hairs exceed.

My fainting heart pants in my breast ;
 Disgrace my foes, that plot my fall ;
 Lord, succour give to me distrest ;
 Let shame at once o'erwhelm them all :
 From scorners give me some relief and rest.

Those, whom thy *saving* mercies move,
 Shall say, the Lord be magnify'd ;
 He will regard me from above,
 Though I'm the **POOR-ONE**, cast aside ;
 Haste, Lord, and help, support me by thy love.

P S A L M 54.

To the Conqueror, over Afflictions. — Song of Direction to the Beloved-One. — When the Zephims came, and said to Saul, hath not David hid himself with us.

A Case of David's History typical of, and applied plainly to the Jews conspiring against Christ, and a Prayer of Deliverance and Assurance of it.

- 1 **O** ALEIM, by thy name effect my salvation ;
 And wilt thou plead for me in thy might ?
- 2 **O** ALEIM, hear my prayer ;
 Give ear to the words of my mouth ;

For

- 3 For *strangers* are risen up against me ;
Formidable men seek after my life ;
 They have not set *ALEIM* in their presence. Selah.
 4 Behold the Aleim is my helper,
 The Lord (*Adoni*) is among them that uphold my life.
 5 He will render evil to my enemies :
 Oh ! cut them off in thy truth.
 6 I will sacrifice a free-will offering unto thee :
 I will confess to thy name, Jehovah, for it is good.
 7 For he taketh me out of all my distress ;
 And thou dost see my* affliction among my enemies.

P S A L M 54. — *in Verse.*

LORD, for thy *promise* sake defend,
 To me thy great salvation send ;
 Oh ! plead my cause, and hear my cries,
 To thee ascend my *plaints* and sighs :

Base, *cruel* men my life pursue ;
Strangers, who ne'er thy statutes knew :
 The God of Truth they still despise,
 And hold him abject in their eyes.

God's my support, their hate repay,
 Lord bring them instant to decay ;
 A free-will offering I will bring,
 Jehovah celebrate and sing.

Let him for ever praised be,
 Who from distress will set me free ;
 Deliver me from all my foes,
 My sore complaint he sees and knows.

P S A L M

2, 3. — The Roman people, terrible in war, joined to the Jews, conspire against Christ, who prays for deliverance, with assurance of it.

* יָבַע from יָבַע — to afflict.

P S A L M 69.

To the Conqueror, over Pleasures; i. e. of the World. — To the Beloved-One.

A Prayer for Deliverance out of his Sufferings, and it relates to the Crucifixion.

- 1 S A V E me, oh Aleim, for the waters of affliction
Have entered into my frame ;
- 2 I am sunk down in the deep * mire ;
And there is no means of support ;
I am entered into the watry depths,
And the currents have overwhelmed me.
- 3 I am wearied with my crying; my throat is intensely hot;
My eyes consume away in expectation of my A L E :
- 4 They are more than the hairs of my head that hate me
without a cause ;
My lying enemies that cut me off, are powerful ;
What I have not taken away I will then restore.
- 5 Thou knowest, O A L E I M, my being made folly :*
And my offerings for sin are not hid from thee :
- 6 They that by me earnestly expect thee, shall not be
ashamed, O Jehovah of Host, my Advocate ;
They that by me seek thee, shall not for shyness turn
away, oh ! Aleim of Israel.
- 7 For on thy account do I bear reproach:
Confusion will cover my face.
- 8 I am become a stranger to my brethren,
And to their posterity, to the children of my mother.

9 For

- 1, 2, 3. — Christ, the Beloved-One, speaks.
4. — The Jews, his false accusers, the Romans, and the whole Pagan world, conspired against him.
5. — Thou takest notice of my sufferings for the folly and sins of man. Christ was made sin for us: on which account he grounds his petitions to Jehovah for help, comfort, &c.
8. — “ He came to his own, and his own received him not.” John 1. 11.

* Vide, on Psalm 38, note.

† פָּנָס — a low miry situation, from פָּנָס to oppress, press down without support, or any firm footing, — to persecute and distress.

- 9 For the zeal of thy house * consumes me,
And the reproaches of them that reproach thee fall upon
me :†
- 10 And I shall weep aloud when my body faileth ;
And that will become a reproach unto me.
- 11 And I shall make sackcloth for my garment ;
And shall be a proverbial saying amongst them.
- 12 They, that sit in the gate, will bow down themselves at me,
And their songs be of me as at the feasts of drunkennes.
- 13 But I will make intercession unto thee, O Jehovah :
It is a time of good will, O A L E İ M ;
Through the greatness of thy mercy hear me in the
truth of thy salvation :
- 14 Deliver me out of the mire I am plunged into, and I
shall not sink ;
I shall be delivered from them, that hate me,
And out of the depths of the waters of affliction,
- 15 That the current of waters shall not overwhelm me,
Nor the deep swallow me up ;
Neither shall the pit shut its mouth upon me.
- 16 Hear me, O Jehovah, for thy mercy is good ;
According to the multitude of thy mercies turn unto me.
- 17 For thou wilt not turn thy faces from thy servant ;
Because oppression happens unto me, hasten, hear me.
- 18 Draw nigh unto my frame, and rescue it :
Deliver me on account of mine enemies.

19 Thou

9. — His zeal for reformation of the church was shewn in that act of his, driving the buyers and sellers out of the temple.

10, 11, 12. — He fasted, he wept, he suffered hunger and thirst upon the cross, was reviled, even by the high-priests, and those who sat in the gates, the judges and elders of the land, and was made the jest of the common soldiers and drunkards.

13. — He prays to be delivered, and in the subsequent verses states his distressful situation.

15. — He is confident of being delivered, and that the grave or pit shall have no power over him, to retain him.

- 19 Thou knowest my reproach, my shame, and my disgrace :
My oppressors are before thee :
- 20 The dishonour breaks my heart, and I am exceeding sorrowful ;
And I shall be in eager expectation of condolence,
And there is none ; and of comforters, but I find them not :
- 21 And they will give me bitter hyssop for choice food,*
And in my thirst they will supply me with vinegar to drink.
- 22 Their table shall be a snare before them,
And instead of peace shall be a stumbling block to them :
- 23 Their eyes shall be darken'd, and restrained from seeing,
And their loins thou shalt make continually to shake :
- 24 Thou wilt pour out upon them thine indignation,
And the fury of thy wrath will overtake them :
- 25 Their palace shall be desolate,
And in their tents there will be none to dwell :
- 26 For whom thou hast caused to be smitten, do they persecute,
And they will be adding to the grief of the wounds thou
hast made :
- 27 Iniquity will be superadded to their iniquity,
And they will not enter into thy righteousness.

They

19. — Christ here foresaw the shameful treatment he was to receive, to be buffeted, spit upon, crowned with thorns, scourged, &c.

20. — Mark 14. 34. “ My soul is exceeding sorrowful.”

21. — This was literally fulfilled. See Matt. 27. 34. John 19. 28, 29.

22. — It is here declared, that vengeance will overtake the Jews, and their habitation (city) become desolate ; as it effectually was in the destruction of Jerusalem, for their denial of him, their Messiah and Saviour.

25. — Matt. 23. 38. Acts 1. 20. See Josephus's account of the complete destruction of Jerusalem ; — so effectually by Titus, that no one could inhabit it ; — its very foundations were ploughed up. — Tacitus.

* בְּרוֹת — choice dainties. “ It was usual to give wine with spices to persons on the cross, at the crucifixion, to cheer their spirits, and render them less sensible of pain.” Such a mixture was offered to Christ, Mark 15. 23. but he would not take it ; and instead thereof, they gave him out of contempt vinegar to drink, mingled with gall, on bitter hyssop.

- 28 They will be blotted out from the book of the living :
And will not be written down among the righteous.
- 29 But I am the AFFLICTED-ONE, and in sore pain ;
Thy salvation, O A L E İ M, shall raise me up :
- 30 I will glorify the Name-Aleim in a song ;
And I will magnify him in confession :
- 31 And it shall be more agreeable to Jehovah than an ox,
Than an heifer that hath horns and hoofs.
- 32 The humble see this, and will rejoice,
And be seeking God ; and your heart shall yet live.
- 33 For Jehovah hearkeneth unto the POOR,*
And despiseth not him that is bound.†
- 34 The heavens shall ascribe glory unto him,
And the earth ; the seas and all that move therein.
- 35 For the A L E İ M will effect the salvation of Zion ;
And he will build up the cities of Jehudah ;
And they shall dwell there, and shall inherit it :
- 36 And the seed of his servants shall possess it ;
And they, that love his name, shall dwell therein.

29. — Declares the resurrection, and after it sorrow is turned into joy and triumph to the end.

31. — Sacrifices were abolished after Christ's death and the destruction of the temple. By his death he fulfilled all sacrifices, which were only types of his blood-shedding.

33, 34. — A general acclamation ! that all the world shall finally be saved, and be blessed in the New Jerusalem, through Jehovah's remembering the covenant, and hearkening to *him* that was *troubled, needy, and brought low*, for our sakes.

P S A L M 69.

L O R D, save me from the impetuous flood ;
In raging billows almost drown'd,
I sink into the yielding mud,

Where no support, no bottom's found :

I

Affliction's

* To Christ — אֶבְיוֹן the NEEDY-ONE, and those that follow him.

† אַסְרֵי — See Psalm 102. for Ash-Wednesday, v. 20. Him that is bound, and those that are so for his sake.

Affliction's waves my frame oppress,
O'erwhelming me beyond redress.

Tir'd with complaining, hoarse, and sore,
My throat's intensely hot and dry ;
My hairs are not in number more
Than my uninjur'd enemy :
Lo ! my sight fails, mine eyes decay ;
Their debt I freely will repay.

For man, an offering made for sin !
My God, thou know'st mine innocence ;
Sincere, who, through me from within
On thee confide, want no defence :
Those, who through me invoke thy name,
Confusion ne'er shall meet, nor shame.

For thee I suffer calumnies,
Confusion in my face is seen ;
My brethren loading me with lies,
Rejected by my nearest kin :
To men become a gen'ral scorn,
Through zeal unto thine honour born :

I fasted, wept, in sackcloth mourn'd,
Great anguish in my looks express ;
Yet this to my derision turn'd,
Like jesting songs at drunkards' feast :
Judges, that at the gates preside
Mocking, my innocence deride.

Yet shall my pray'rs and sighs ascend,
In this the truly gracious hour ;
Mercy, good God, mercy extend ;
Oh ! save me by thy truth and pow'r :
Plung'd in afflictions 'whelming stream,
Jehovah ! hearken and redeem.

Deliver from the insulting foe
My struggling feet from sinking keep ;
Nor let the billows overflow,
Nor the pit close me in its deep :

Thy

Thy tender mercies all partake,
Thy servant, Lord, do not forsake.

Hear and redeem without delay,
Nor from my trouble hide thy face ;
Lest I become a wretched prey,
To such as have my soul in chace :
My shame and foul indignity,
And all my foes before thee lie.

Reproach hath pierc'd my bleeding heart,
Was ever sorrow like to mine ?
To me no pity they impart,
My grief no comfort here can find ;
None to condole, where'er I turn,
Expecting it, howe'er I mourn.

For meat they'll bitter hyssop give,
As nauseous as the bitter'st gall ;
For drink, sour vin'gar to revive,
My thirsty, fainting, drooping soul :
Instead of cordials choice and rare,
They these in spite for me prepare.

Their table be to them a snare,
A stumbling block instead of peace ;
Let them intemp'rately riot there,
Instead of pleasure find no ease :
Let their eyes darken'd be, and make
Their loins to bow, their limbs to shake.

In wrath thou'l multiply their woes,
Pour on them just and furious haste ;
Their palace will be ruinous,
Their silent tents be desolate.
Make them their houses to forsake,
Destruction sure will them o'er take.

Whom thou hast smitten, they'd destroy,
My wounded soul with slander wound,
Nor will they in thy mercy joy,
For their iniquities abound :

(60)

From heav'n thou wilt exclude their soul,
Nor in thy book their names enroll.

Though I'm th' AFFLICTED, and in pain ;
Me thus dejected thou wilt raise,
My heart shall still be free from stain,
And I will celebrate thy praise ;
O God, I'll magnify thy name,
And ever glorify the same.

This will Jehovah more delight,
Than bulls prepar'd for sacrifice ;
Their gilded horns with garlands bright,
Are not so pleasing in his eyes :
The meek shall this behold and joy,
Their hearts in seeking God employ.

Th' AFFLICTED-ONE the Lord regards ;
Who for his sake shall feel distress,
Will ever meet his sure reward,
Amply enjoy his righteousness ;
His pris'ners he will not despise ;
The persecuted he will raise.

Ye heav'ns that in bright order move,
Round earth, deep seas, what seas inclose ;
Give glory to the Lord above ;
Let all in God their trust repose ;
God shall keep Zion, safe and sure,
And Judah's cities build again ;
Where they shall ever dwell secure,
And a fair heritage obtain ;
Therein his servants he will bless,
The same for ever they'll possess.

P S A L M

P S A L M 88.

An Hymn sung of the Sons of Rebellion, to the Conqueror over Infirmitieſ. The instructive Prophecy concerning Afflictions;

To the PERSON of the Right Hand, that ſhall ſpring up.

- 1 JEHOVAH God of my salvation !
All the day do I cry aloud, and by night unto thee.
- 2 Let my prayer come before thy presence ;
Incline thy ear unto my exclamation :
- 3 For my bodily frame is filled with evils,
And my lives draw nigh unto the place of the departed.
*(Shaul).**
- 4 I am reckoned with them that are descending into the pit :
I am caus'd to be as the Al-Mighty-One without strength,
- 5 As among the stript dead,
As the wounded-through, lying in the sepulchre ;
Of whom there is no longer any remembrance,
And who are cut off utterly by thy hand.
- 6 Thou placeſt me in the lowest pit,
In the dark places covered over.
- 7 Thy wrath reſts hard upon me, and with all thy watery
breakers doſt thou afflict me. Selah.
- 8 Thou removest a-far off from me to a diſtance thoſe, that
know me ;
Thou haſt ſet me as an abomination to them,
I am ſhut up, and ſhall not go forth.

9 Mine

1, 2. — This, the 22d, and 69th Psalms are on the ſame ſubjeſt, and exhibit Christ pouring out a prayer to the Father from the cross, full of the moſt doleful complaints, arising from the nature and degree of the ſufferings he underwent in the huinan nature, he had taken upon him.

5, 6. — Placing in the tomb.

8. — “ All his diſciples forſook him and fled.” Matt. 26. 56.
Peter denied him. Luke 23, 49.

* This Hebrew word ſignifies, to *enquire, ſeek after*; — as a noun, the *place out of the way, to be ſought for*; hence the *place or ſtate of the departed*; — not the *grave*, as קְבָר בָּבֶן other words; nor *hell* neceſſarily.

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From heav'n thou wilt exclude their soul,
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And I will celebrate thy praise ;
O God, I'll magnify thy name,
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This will Jehovah more delight,
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Who for his sake shall feel distress,
Will ever meet his sure reward,
Amply enjoy his righteousness ;
His pris'ners he will not despise ;
The persecuted he will raise.

Ye heav'ns that in bright order move,
Round earth, deep seas, what seas inclose ;
Give glory to the Lord above ;
Let all in God their trust repose ;

God shall keep Zion, safe and sure,
And Judah's cities build again ;
Where they shall ever dwell secure,
And a fair heritage obtain ;
Therein his servants he will bless,
The same for ever they'll possess.

P S A L M

P S A L M 88.

An Hymn sung of the Sons of Rebellion, to the Conqueror over Infirmitieſ. The instructive Prophecy concerning Afflictions; To the PERSON of the Right Hand, that ſhall spring up.

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Incline thy ear unto my exclamation :
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And my lives draw nigh unto the place of the departed.
*(Shaul).**
- 4 I am reckoned with them that are descending into the pit :
I am cauſ'd to be as the Al-Mighty-One without strength,
- 5 As among the ſtript dead,
As the wounded-through, lying in the ſepulchre ;
Of whom there is no longer any remembrance,
And who are cut off utterly by thy hand.
- 6 Thou placeſt me in the lowest pit,
In the dark places covered over.
- 7 Thy wrath reſts hard upon me, and with all thy watery
breakers doſt thou affliſt me. Selah.
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- 9 Mine eye faileth on account of my affliction ;
 I call upon thee, oh ! Jehovah, all the day long :
 I spread out the palms of my hands unto thee.
- 10 Wilt thou do a miracle for the dead ?
 Though the *dead bodies* shall rise up, will they confess
 unto thee ? Selah.
- 11 Will thy loving kindness be declared in the tomb,
 Thy truth in the place of *destruction* ?
- 12 Will thy miracle be known in the dark, and thy righ-
 teousness in the land of forgetfulness ?
- 13 But I have cried unto thee, O Jehovah ;
 And in the early morn shall my prayer come before thee.
- 14 Why, O Jehovah ! wilt thou be a-far off from my person ;
 Why wilt thou hide thy faces from me ?
- 15 I am the *Afflicted-One*, and in agonies expiring in my youth,
 I am suffering thy terrors ; I shall be in doubt which
 way to turn myself :
- 16 Thy burning wrath passeth through me,
 Thy terrors do cut me off.
- 17 They inclose me round like waters all the day ;
 They go altogether over me.
- 18 Thou removest a-far off from me him that loves me ;
 And my associate, he that knows me, is kept back
 from me.

10, 11. — Fully urges the doctrine of the resurrection, as a just
 plea, that without it man would be deprived of salvation, and God
 of the glory thence arising.

15 -- 18. — How pathetically descriptive of his feelings and agony
 of mind and body ! and the desertion of his friends and disciples.

P S A L M 88. — *in Verfe.*

J EHOVAH God, to thee I pray,
 Oh ! let my cry ascend the spheres,
 The pray'r I make by night and day,
 Oh ! let it pierce thy listening ears ;
 Lest sorrow stop my failing breath,
 Now I approach the gates of death.

My

My body pierc'd, I'm numbered
 Among the slain, as in the grave ;
 Stript in the tomb among the dead,
 None to assist, and none to save ;
 Forgotten, as if never known,
 By thy tempestuous wrath o'erthrown.

By thee lodg'd in the lowest deeps,
 Where the sun can't its light display ;
 Where darkness solemn silence keeps,
 Where shades admit no cheerful ray :
 Whilst thy dire wrath distress my soul,
 Affliction's waves still o'er me roll.

Forsook by my familiar friend ;
 Derided by unpitying foes ;
 By them shut up, and close confin'd,
 Despis'd and hated in my woes ;
 Blind with my tears, I cry again,
 My hands and voice I raise in vain.

Wilt thou to man a wonder shew ?
 The dead from earth's cold mansion raise,
 When ris'n will those, who slept below
 Confess to thee, and sing thy praise ?
 Wilt thou thy mercy in the grave
 Shew forth ? and in *destruction* save ?

Thy *wonder* wilt thou bring to light ?
 And shall thy righteousness be show'n
 In the dark tomb, in death's long night
 Where all's forgot, where none are known ;
 To thee, Jehovah, will I pray,
 Before the early-risen day.

Oh ! why dost thou withdraw thy grace ?
 Whilst I expire in agony ;
 From thy AFFLICTED hide thy face,
 Whilst in my youth I suffering die ;
 Whilst I thy terrors undergo,
 Distracted in a storm of woe.

Whilst

Whilst like a gulph thine anger pours,
 Such waves of terror circling round,
 It overwhelms my trembling pow'rs,
 I sink in grief's rough billows drown'd :
 Forsook of him, who knew me most
 And lov'd, to him forgot and lost.

E A S T E R - D A Y. —— Psalm 2.

- 1 **W**HY do the nations tumultuously assemble,
 And the people continue to imagine a vain thing.
 2 Kings of the earth will set themselves up,
 And princes consult together,
 Against JEHOVAH and against his CHRIST.
 3 " We will shake off their yoke,
 " And we will cast away from us their bands."
 4 He, that fitteth upon the heavens shall smile ;
 The Lord (*Adoni*) will have them in derision.
 5 Then will he speak to them in his anger,
 And terrify them in his hot displeasure :
 6 " Lo, I have anointed my king upon Zion,
 " The mount of my Holy One."
 7 I will declare this for a decree ;
 Jehovah has spoken unto me ;
 " Thou art my son, I have this day begotten thee :
 8 " Ask of me, and I will give the heathen for thy inheritance,
 " And the utmost bounds of the earth for thy possession.
 9 " Thou

1, 2. — Compare Acts 4. 25, 26. The persecutions of the Roman emperors are here foretold ; and the spreading of Christianity, notwithstanding all opposition of worldly policy.

6, 7, 8. — Heb. 1. 5. — 5. 5. — Acts 13. 33. — Here is declared the sonship and pre-eminence of Christ ; and conversion of the Pagans and Gentiles to the Christian faith, as at this day.

- 9 " Thou shalt break them by an iron scepter,
 " Thou shalt scatter them in pieces like a potter's vessel.
 10 " And now, oh ! ye kings, cause yourselves to un-
 derstand ;
 " Correct yourselves, ye judges of the earth :
 11 " Be ye obedient unto Jehovah with fear, and exult ye
 " with trembling :
 12 " Kiss ye the Son,* lest he be angry ;
 " And lest ye lose utterly the way, when his wrath shall
 " be kindled in a little time :
 " Blessed are all they, that take refuge in him."

10. — Kings and rulers are exhorted to obey the gospel of Christ, foretold above.

12. — Christ the way, the truth, and the life. How dreadful for those, who walk not in this way, despise this truth, accept not of this life, offered to them ! Will not his wrath be too justly kindled against such ! — Embrace then the Son !

* נָבָ — the PURE ONE, or INNOCENT ONE, pure from all sin or offence.

P S A L M 2. — *in Verse.*

WHY do the heathen nations rise,
 And in mad tumults join ?

Confed'rate kings vain plots devise
 Against Jehovah's reign :

His royal title they'll deny,
 Whom God appoints the CHRIST ;
 Let us reject their laws, they cry,
 Their binding force resist.

He that presides in heav'n above,
 Their weakness will deride ;
 His word their malice shall reprove,
 His pow'r correct their pride.

And thus he to the world will own,
 " I have my king ordain'd ;
 " On Sion's holy mount his throne
 " In sacred strength shall stand : "

To me, Jehovah's pleas'd to say ;
 I the decree declare :
 " Thou art my son, I have this day
 " Begotten thee my heir ;
 " Desire of me, and I'll submit
 " The Gentiles to thy sway ;
 " The distant nations shall unite,
 " And thy commands obey :
 " But those, who shall thy law refuse,
 " In pieces thou shalt break ;
 " And with an iron scepter bruise
 " Their disobedient neck."

Ye kings ! be wise, the caution hear ;
 Ye rulers, learn the same ;
 Serve God with rev'rence and with fear,
 His joyful praise proclaim.

Kiss ye the SON, and own his reign,
 Ere he his wrath display ;
 And so resenting your disdain,
 Confound your erring way ;

When such mad folly of his foes,
 Shall shortly him incense :
 Happy are they, that do repose
 In him sole confidence,

P S A L M 57.

To the Conqueror over the Grave. — To the Beloved-One, an Inscription: On his flying from the presence of Shaul (sepulchre) במעלה — in the place of rising up.

- 1 **B**E gracious unto me, O ALEIM; be gracious unto me,
For in thee doth my frame confide;
And in the shadow of thy wings will I shelter,
Until my calamities are passed over.
- 2 I will call upon the Aleim the MOST HIGH,
To AL (the strong helper) that performeth for me:
- 3 He will send from the heavens, and cause me to be saved,
And expose him, that would swallow me up. Selah.
The ALEIM will send forth his MERCIFUL ONE, and
his truth:
- 4 My person is in the midst of lions;
I shall lie down in the hiding places* of the sons of Adam;
Their teeth are javelins and arrows,
And their tongue, a sharp sword.
- 5 Exalt above the heavens, O ALEIM!
Above all the earth, thy GLORIFIED ONE.
- 6 They cause a net to be made ready for my feet,
My frame is bowed down;
They dig a pit before me, they fall into the midst of it.
Selah.
- 7 My heart is made ready, O ALEIM!
My heart is made ready: — I will sing and I will chaunt
musically an hymn.

K 2

8 Rouse

3. — The great instance of salvation and manifestation of mercy and truth from heaven was the resurrection of Christ.

4, 5. — He must be intombed like other men, his persecutors; but not kept there, but rise again, to be exalted at the right hand of God.

* מִתְחַמֵּד — from תָּחַם — to be hidden, in covert; — a hiding or secret place, *the grave*. Is. 25. 7. Jer. 43. 9.

- 8 Rouse up, my Glorified-One ; stir up a sound, my psaltery and harp ;
I will arise up at the morning-dawn.*
- 9 I will confess unto thee among the peoples, O ADONI,
I will sing a hymn with musick unto thee among the nations.
- 10 For thy mercy is great, even beyond the heavens,
And thy truth far above the æthereal system.
- 11 Exalt above the heavens, O Aleim,
Above all the Earth, thy GLORIFIED-ONE.

* 8. — The morning of the resurrection.

P S A L M 57. — *in Verse.*

MY God, in whom are all the springs
Of boundless love and mercy shewn,
Hide me beneath thy spreading wings,
Till this dark cloud is over blown.

Up to the heav'ns I send my cry,
The Lord will my desires perform ;
He'll send his angel from the sky,
And save me from the threat'ning storm.

Jehovah will send forth his *truth*,
His promis'd *mercy* will display,
Whilst my frame suffers from the tooth
Of lions ; opposing in the way.

Though in the grave my bed I make,
In secret as the sons of men,
Whose tongues against me sharply speak,
Whose teeth are like the javelin.

Thy GLORIFIED-ONE, GOD, upraise,
Above the heav'ns, where angels dwell ;
Thy pow'r, thy mercy, men shall praise,
And land to land thy wonders tell !

To

To press my spirit down, a net
 They have in busy craft prepar'd ;
 In the same trap they artful set,
 They justly are themselves ensnar'd.

My heart is fix'd, thy glorious name
 My tongue melodiously shall praise ;
 Rouse, harp and psaltery ! him proclaim ;
 At earliest morn myself I'll raise.

High o'er the earth thy mercy reigns,
 And reacheth to the utmost sky ;
 Thy truth to endless years remains,
 When lower worlds dissolve and die.

*Thy GLORIFIED-ONE, GOD, upraise
 Above the HEAV'NS, where angels dwell ;
 Thy POW'R, thy MERCY, men shall praise,
 And land to land thy wonders tell.*

P S A L M 111.

Praise ye Jehovah. — An alphabetical Psalm.

- 1 **I** Will ascribe power unto Jehovah with the whole heart,
 In the council of the rulers and in the congregation.
- 2 Great are the works of Jehovah ;
 Traced accurately by all that delight in them.
- 3 His work is glory and beauty itself ;
 And his *justification* stands for ever.
- 4 He maketh a record of his miracles ;
 Jehovah is gracious, and of tender pity :

5 He

4.— The Jewish feasts were memorials or records of the wonders wrought for the Israel of old ; the Christian festivals, particularly this of Easter, commemorates one of the most stupendous acts of Jehovah, wrought in Christ for all mankind, namely, the resurrection ; in which the divine grace and pity to man was displayed so eminently.

- 5 He giveth food to them that fear him ;
 He will be mindful for ever of his terms of purification :
 6 He shews forth unto his people the power of his works,
 In giving to them the inheritance of the Gentiles :
 7 The works of his hands are truth, and order itself ;
 All his precepts are faithful :
 8 They are firmly established from age to age,
 Performed in truth and rectitude.
 9 He sends forth a ransom for his people,
 He ordains for the age his covenant of purification ;
 Let his name be sanctified and revered.
 10 The fear of Jehovah is the chief of wisdom ;
 The understanding of all, that do his commands, is excellent :
 His glory stands firm for ever.

9.—“ No one can redeem his brother, or give to God a ransom for him ; ” Christ alone is our redeemer, and the propitiator of sins ; for which he is ever to be invoked, and with grateful homage revered.

P S A L M 111. — *in Verse.*

SONGS of immortal praise belong
 To my Almighty God ;
 He has my heart, he has my tongue,
 I'll spread his name abroad.

How great the works his hand has wrought,
 How glorious in our sight ;
 And men, in ev'ry age, have sought
 His wonders with delight.

Glory and beauty shine the same
 In all his works ; his mind
 Ne'er chang'd the *justifying* scheme,
 His *mercy* first design'd.

When he redempt' his chosen race,
 He fix'd his cov'nant sure :
 His terms of *purifying* grace
 To endless years endure.

Order

Order and truth at once declare
 His *works* to be divine ;
 And in his *precepts* both appear,
 And with like lustre shine.

His doctrines infinitely sound,
 His truths can ne'er decay ;
 His dispensations all are found
 To point the righteous way.

A ransom for the human race,
 In *mercy* he ordains ;
 From age to age, an endless space,
 Firmly the same maintains.

To reverence his holy name
 Is wisdom's chiefest skill ;
 And he deserves the loudest fame,
 Who best obeys his will.

P S A L M 113.

- 1 **A** SCRIBE Glory to JAH ! (the Essence) ;
 Praise him ye servants of Jehovah, praise ye the
 name Jehovah :
- 2 The name Jehovah shall be blessed
 From this time for ever :
- 3 From the springing forth of the sun's light unto the place
 of its going off,
 Let the name Jehovah be prais'd :
- 4 Jehovah is high above all nations,
 His *Glorified-One* above the heavens.
- 5 Who is like Jehovah our Aleim ?
 The high places are his habitation :
- 6 He humbleth himself,
 To behold the things in the heavens and on earth ;
- 7 Causing

- 7 Causing the *Meek-One* to rise up out of the dust,
 He will lift up the *Needy-One* from the dunghill,*
 8 To make him to sit as head with grandees,
 With the leaders of his people :
 9 He maketh the barren† house to sit down
 A joyful mother of children. HALLELUJAH !

7. — The *meek* Jesus was risen from the dust, and the *needy* Opprest One from (**תְּנַשֵּׁן**) the **PIT** of filth at the resurrection.

* Jer. 5. 16. It is something compared to an *open sepulchre.*
 † The church.

P S A L M 113. — *in Verse.*

ATTEND, ye Ministers, with song,
 Give glory to your gracious Lord!
 The praises of his NAME prolong
 With voice and with the sounding chord!

In ceaseless song JEHOVAH'S NAME,
 As him our fathers did adore,
 In ev'ry tongue and clime proclaim,
 From henceforth and for evermore.

Jehovah glorious let all hail,
 Where the sun rises in the east ;
 Where the sun doth its light unveil,
 To its departure in the west.

JEHOVAH's high above all kings,
 'bove all the scatter'd regions round,
 The radiance of his *glory* springs
 Far beyond heavens utmost bound.

How can comparison be made,
 Our covenanting God to shew ;
 Who deigns his glory to degrade
 The things in heav'n and earth to view.

The

The *Needy-One* he'll raise from dust,
 And will to highest honour bring ;
 And from the pit will lift the *JUST*,
 And set him high-enthron'd as king.

And though the barren house despairs,
 Lamenting its expiring name,
 He sends the blessing of some heirs,
 T' advance the joyful Mother's fame.

P S A L M 114.

- 1 IN the going forth of Israel from Egypt,
 I The house of Jacob from a barbarous people :
- 2 Judah was for his Holy One,
 And Israel the instruments of his power.
- 3 The waters saw, and then fled ;
 Jordan took a circuit backwards :
- 4 The mountains bounded like hinds,
 The hills like the young of sheep.
- 5 What was the cause to thee, O sea, that thou fleddest,
 And, O Jordan, that thou tookest a circuit backwards ?
- 6 Ye mountains, that ye bounded like the hind ;
 Ye hills, like the young sheep ?
- 7 The earth danced to and fro at the presence of Adoni,
 At the presence of the God (*Alue**) of Jacob,
- 8 Converting the rock into a lake of waters,
 And the granate-stone† into his fountain of water.

K

P S A L M

1, 8. — As all nature, by earthquakes, &c. shewed signs of submission to JEHOVAH in the wilderness, &c. so there was a great earthquake, when the angel of the Lord descended from heaven, and Adoni was present at the sepulchre of Christ. Matt. 28. 2.

* *Alue, the fæderator, covenanted one by oath, that hath borne the curse.*

† This rock is still to be seen, with holes and fissures in it, as if passages for the waters. It is called at this day, the Rock of Moses, of a hard granate. See a figure of it in *Shaw's Travels*.

P S A L M 114. — by Mr. Addison.

WHEN Israel, freed from Pharoah's hand,
Left the proud tyrant and his land,
The tribes with cheerful homage own
Their king, and Judah was his throne,

Across the deep their journey lay ;
The deep divides to make them way :
The streams of Jordan saw, and fled
With backward current to their head.

The mountains shook like frightened sheep,
Like roe-bucks did the hillocks leap ;
Not Sinai on her base could stand,
Conscious of sov'reign pow'r at hand.

What pow'r could make the deep divide,
Make Jordan backward roll his tide ?
Why did ye leap ye little hills,
And whence the fright that Sinai feels ?

Let every mountain, every flood
Retire ; and know th' approaching God,
The king of Israel : see him here,
Tremble, thou earth, adore, and fear ;

He thunders, and all nature mourns,
The rocks to standing pools he turns ;
Flints spring with fountains at his word,
And fires and seas confess the Lord.

P S A L M

* **C**hristianized Israel, who were taught
the true religion, and who had
been enabled to show it to all the world.

5.

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for etc

P S A L M 118.

- 1 CONFESS unto Jehovah, because he is good,
Because his mercy endureth for ever.*
- 2 Israel shall now say,
That his mercy endureth for ever.
- 3 The house of Aaron shall now say,
That his mercy endureth for ever,
- 4 Those that fear Jehovah shall now say,
That his mercy endureth for ever :
- 5 Out of the place of oppression I called upon Jah ;
Jah answered me with a free spacious place.
- 6 Jehovah is for me, I will not fear
What man shall do unto me :
- 7 Jehovah is for me amongst my helpers,
And I shall discover those that hate me.
- 8 It is better to trust in Jehovah
Than to rely upon man :
- 9 It is better to trust in Jehovah
Than to rely upon princes :
- 10 All nations inclose me in,
But in the name — Jehovah, I will cut them off :
- 11 They surround me, yea they inclose me in on every side,
But in the name — Jehovah, I will cut them off:

K 2

They

1, 2. — The everlasting *Mercy* here celebrated alludes to that to be fulfilled in Time, for the redemption, not only of the Israel of old, but of all mankind, by one common *Saviour*, whom the law and the types all looked unto.

5. — From the prison of the grave to a heavenly kingdom. A glorious deliverance !

6, 7. — No other support than that of Jehovah himself could carry the man, Christ, through the opposition he was to meet with in a base, sinful, refractory world, from the united powers of the *great*, combined against him.

* בָּרוּךְ — “is for the age” — to come; prophetically alluding to the *Christian era*: — it signifies time onward, hidden; so is sometimes used for eternity.

- 12 They surround me like bees ;
They are consumed as the fire does thorns ;
For in the name — Jehovah, I will cut them off : 24
- 13 Thou hast caused them to drive with double force against
me even to falling ;
But Jehovah helpeth me. 25
- 14 Jah is my strength and my song,
And he will be my salvation. 26
- 15 The voice of shouting and of salvation
Is from the tabernacles of the *Just Ones* :
The right-hand of Jehovah acteth powerfully : 27
- 16 The right-hand of Jehovah is highly exalted,
The right-hand of Jehovah acteth powerfully. 28
- 17 I shall not die, but I shall live,
And recount the works of Jah. 29
- 18 With chastisement doth Jah chastise me ;
But doth not deliver me over unto death.
- 19 The gates of the Holy-One are open unto me,
I will enter in at them : I will confess Jah :
- 20 This is the gate of Jehovah ; the justified shall enter in
by it.
- 21 I will confess unto thee, for thou hast answered me,
And wilt be my salvation.
- 22 The STONE, the builders refuse,
Is become the head of the corner :
- 23 From Jehovah himself is this come to pass ;
It is a miracle in our eyes.

24 This

14. — The name of Jah (the divine Essence, Being) Christ applies to himself in this Psalm.

15, 16. — The Saviour triumphs over all his enemies at last.

17. — He was not to die, nor see corruption in the grave, like other men, but rise and live again to the glory of Jehovah, and his wonderful work herein.

19. — The ascension is here pointed out, as in Psalm 24.

20. — The fold, the gate, the way, the truth, the door, are applied by Christ to himself in the New Testament.

22. — Christ the rock and *key-stone* refused, is confirmed to be such in no less than six places of the New Testament, Matt. 21. 42. Mark 12. 10. Luke 20. 17. Acts 4. 11. Eph. 2. 20. 1 Pet. 2. 4.

- 24 This day hath Jehovah done it ;
Let us exult and rejoice in it.
- 25 Jehovah will I pray, " now save me ;" *
I will pray unto Jehovah, make it now to prosper.
- 26 Blessed is he, that cometh in the NAME — Jehovah :
We bless you from the house of Jehovah.
- 27 A L is Jehovah, and he will shine upon us ;
Bind the lamb with cords unto the horns of the altar.
- 28 Thou art my A L (strong helper), and I will confess thee,
My A L ē (sworn-one), I will exalt thee.
- 29 Let us confess unto Jehovah, for he is good,
Because his mercy is for the æra to come.

24. — The day of resurrection must be a day of triumph and joy
in God our Saviour.

25. — A day of HOSANNA, to him, that came in the name of the
Lord.

26. — Christ was he, that came in and bore the name of Jehovah.

* נא הושעה Hosanna. " Save now I pray."

P S A L M 118. — *in Verse.*

PR AISE ye, JEHOVAH ! King of kings !
Mercy and goodness from him springs ;
Let Israel, let Aaron's race,
Let all, that fear before his face,
Confess, that from the King of kings
Eternity of mercy springs :

Opprest in straits, he heard my pray'rs,
And freed me from their deadly snares ;
He is my *guardian* ; then how can
I fear the pow'r of feeble man ?
Jehovah will my foes o'erthrew,
My enemies I then shall know :

Him

Him my *sole hope* I've always made,
 And therefore want no human aid ;
 That *hope* much surer safety brings,
 Than all the power of all the kings :
 The Gentile nations round me came,
 But I'll destroy them by his name :

They hem me in on every side,
 As if Jehovah they defy'd :
 Though they, like bees, about me swarm,
 His holy name and powerful arm,
 Shall soon destroy their vaunting pow'rs,
 As fire the crackling thorns devours.

Oh ! how his fall ye seek in vain,
 Whom great Jehovah's arms sustain :
 JAH is my strength, JAH is my song,
 To him salvation does belong :
 And from his tabernacle spring
 Mercies : I'll him in triumph sing,

What wonders his right-hand hath wrought,
 How on my side his right-hand fought :
 I shall not die, but live to praise
 Jehovah, that renews my days :
 He will chastise me, and correct,
 But from death's pow'r will me protect.

Open, ye gates, and clear the way ;
 To JAH I'll grateful homage pay :
 This is the door, by which all they
 Shall enter, who his will obey :
 With thankful hymns immortalize
 The SAVIOUR, who has heard my cries.

That *stone*, the builders from them cast,
 Is the *head corner-stone* at last ;
 This is Jehovah's work, surprise
 Must at this mystery catch our eyes ;
 This is the DAY the Lord hath made,
 I'll ever note it, and be glad.

Salvation to thy servants show ;
 Oh ! prosper me, Jehovah, now :
 Blest HE ! HE comes, *Messiah, Lord* ;
 " He's blest," says the orac'lar word :
 " Upon us hath Jehovah shin'd,
 " To th' altars horns, the victim bind :
 " Thou art my GOD, my voice I'll raise,
 " Confess him with exalted praise."
 Jehovah's good, oh ! bless his name, }
 His mercy lasteth still the same ; }
 To future times his acts proclaim ! }

ASCENSION-DAY. — Psalm 8.

To the Conqueror over the Wine-Press (נ)

A Psalm to the Beloved-One.

- 1 JEHOVAH, our Advocate,
How illustrious is thy name throughout all the earth ;
Who wilt set thy majesty above the heavens.
- 2 Out of the mouth of babes and sucklings
Hast thou established strength,
Because of thy oppressors,
To stop the enemy and avenger :
- 3 When I survey the heavens the work of thy fingers,
The light of the moon and the planets, which thou hast
framed into a machine ;
- 4 What

1, 2. — By ascension of Christ the divine majesty was eminently set and displayed above the *heavens*. Matt. 21. 16.

3. — Read here may astronomers, that the *moon*, the *planets*, and the stellar fluxes, are formed into a machine, *mechanized* as the Hebrew word means, by him, who would have told us if they were inhabited.

- 4 What is wretched man that thou wilt be mindful of us,
And the son of Adam that thou wilt visit us ?
 5 That thou wilt make him for a little time inferior to the
ALEIM,
And then crown him with glory and honour,
 6 Thou shalt make him to exercise rule over the works of
thy hand ;
Thou placest all things under his feet.
 7 The flocks and herds all of them,
And also the beasts of the field ;
 8 The fowls of the heavens and the fishes of the sea,
That pass through the paths of the waters.
 9 Jehovah, our Advocate, how illustrious is thy name
through all the earth.

4, 5. — Observe here a full prophecy of the incarnation of the GOD-MAN, and his being made *inferior* to the Aleim, as to his human nature, (Phil. 2. 7.) but to be crowned with the greatest honour at the right hand of the Majesty on high.

6, 7, 8. — The miracles over created nature exercised by him, Heb. 2. 6. 1 Cor. 15. 27. and power were displayed in commanding the winds, feeding five thousand, and in the miraculous draught of fishes, &c.

PSALM 8. — *in Verse.*

LORD ! how illustrious is thy name,
Whose pow'r both heaven and earth proclaim !
Thy GLORIOUS-ONE thou sett'st on high,
Above the star-bespangl'd sky ;
The mouths of babes and sucklings raise
To thee a trophy of great praise,
And strength, that will thy foes confound,
Howe'er in malice they abound :
When I the heav'ns, thy work, survey,
The moon and stars disposed by thee ;
What is that MAN, or his frail race,
That shoul't admit him to such grace ;
Next to the ALEIM, most renown'd,
With majesty and glory crown'd :

The

The Lord of thy creation made
 All things, beneath his feet are laid :
 All that in dales or mountains feed,
 The shady woods or deserts breed,
 That in the airy regions glide,
 Or through the rolling ocean glide :
 Lord ! how illustrious is thy name !
 Whose power both heav'n and earth proclaim.

P S A L M 15.

To the Beloved One. — A Song.

- 1 JEHOVAH ! who shall* sojourn in thy tabernacle ?
 Who shall dwell in thy holy hill (or *temple*) ?
- 2 He that walketh in the perfect way,
 And worketh righteousness, and speaks truth in his heart :
- 3 Not he that flandereth with his tongue,
 Not he that doth evil to his companion,
 Not he that hath brought disgrace upon his neighbour ;
- 4 But that is abject in his own eyes and despised ;
 And that will honour them that fear Jehovah ;
 That *sweareth* to suffer the evil, and will not alter ;
- 5 That giveth not his money to usury,
 Nor taketh a gift against the innocent :
- 6 He that doth these things † shall never be moved.

M

P S A L M

1. — The tabernacle was a type of the body of Christ, wherein the Divinity sojourned for a time, — as a stranger.

2, 3. — Christ the PERFECT ONE is represented for our example and imitation : He alone exhibited to the world a perfect character, and answered that here described.

4. — Christ, the son of God of the Aleim, was under a conditional oath to suffer for false man.

5. — He giveth “ gold without money and without price,” to all that are his followers.

* נָגַן — “ Shall move up to a place ; as a stranger from another place.”

† אָלַח חִשְׁבֵּן — May be translated, “ He that performeth the oath.”

P S A L M 15. — *in Verse.*

WH O'LL, in thy tabernacle rest,
Lord, on thy holy hill be blest !
He that walks perfect in his ways,
Whose conduct righteousness still sways, }
Who speaks the truth in all he says.
Not he, that flanders with his tongue,
But fears to do his neighbour wrong ;
That harbours no base calumnies,
Nor looks with proud and scornful eyes :
Despis'd, by vicious men abhor'd,
Who honours those, who fear the Lord,
Who *sweats* to undergo the ill,
Though to his hurt, nor change his will.
Who takes no bribes for wicked ends,
Nor like the usurer money lends :
Who so by these directions guide
Their perfect steps, shall never *slide*.

P S A L M 21.

To the Conqueror. — A Psalm for the Beloved-One.

- 1 **I**N thy strength, Jehovah, shall the King rejoice,
And in thy salvation how greatly will he exult :
- 2 Thou givest him the desire of his heart ;
And hindereſt not the espousals of his lips. Selah.
- 3 For thou wilt go before him with the blessings of thy
goodness ;
Thou wilt set a crown of pure gold upon his head :

4 He

- 1. — The *King* Messiah.
- 2. — Thou hindereſt not the execution of the marriage of the church, Eph. 5. 25. or (Heb.) of the betrothing of his RELIGIOUS CONFESSIONS.

- 4 He asks of thee lives ;
Thou givest him length of days for ever and ever.
- 5 Great is his glory in thy salvation ;
Thou wilt be on an equality * with him as to honour and majesty :
- 6 For thou wilt settle on him blessings for eternity ;
Thou wilt transport him with the joy of thy presence :
- 7 Seeing that the king confideth in Jehovah,
And through the mercy of the Most Highest he shall not slide.
- 8 Thy hand shall be found upon thy enemies,
Thy right hand shall find out those that hate thee ;
- 9 Thou shalt appoint them a place as a furnace of fire, in
the time of thy appearance.
Jehovah with his fury shall quite destroy them ;
The fire shall devour them.
- 10 Thou shalt make their fruit perish from out of the earth,
And their seed from among the sons of Adam.
- 11 For they intend mischief against thee,
They contrive an imagination they cannot execute.
- 12 Wherefore thou settest them as a butt, to shoot at ;
With thy strings wilt thou make ready against their faces.
- 13 Rise up thyself, O Jehovah, in thy strength ;
We will sing and celebrate thy MIGHTY-ONE. (*Gebur.*)

M 2

P S A L M

4. — “ He died no more, Death hath no more dominion over him.”

5. — Equality of the son, as to his divinity.

6. — Promise of the beatific vision in eternity.

8. — Christ’s power over his enemies.

9. — Who are threatened with punishment by fire, which was fulfilled in the destruction of Jerusalem and the temple by fire ; a fore-taste of what unbelievers are to suffer hereafter.

11. — They vainly attempt to subvert the plan of redemption by Christ, by their *imaginings* and schemes.

12. — Jerusalem was set as a mark, against which the Roman armies levelled all their fury.

13. — An acclamation to the Redeemer.

* תִּשְׁתַּחַן — wilt put on a level or be or make equal. Is. 40. 25. 46. 5. and *alibi.* “ Equal to the Jehovah the father as to his Godhead.”

P S A L M 21. — *in Verse.*

TRIUMPHING in thy strength, the king
Shall, Lord, thy great salvation sing ;
For of his heart's desire possest,
Thou kindly grantest his request ;

Thy goodness doth prevent his vows,
Thou with a crown wilt deck his brows :
The lives he ask'd, thou gav'ſt indeed,
To boundless date prolong'ſt his seed,

By thy salvation GLORIOUS made,
With highest majesty array'd ;
With equal power and strength possest,
And by thy favour ever bleſt :

The joys thou giv'ſt are infinite,
Joys beatific in thy sight ;
To the KING's reign no end shall be,
For his sure trust and hope's in thee.

His throne shall ever fixed stand,
Supported by thy pow'rful hand ;
Thy right-hand will be found on those,
Who are conceal'd, thy secret foes.

Thine enemies thou wilt destroy,
Who'd gladly in thy ruin joy :
And when thine anger shall awake,
A flaming furnace thou wilt make,
Their residence, a fiery lake.

Thou'l from the earth destroy their fruit,
And never let their feed take root :
With plots devis'd, 'gainst me they rose,
Though those vain schemes thine arm oppose ;

Make them the butt, to face the show'r
Of arrows, of th' almighty pow'r :
Aloft, Jehovah, we will raise
Thy MIGHTY-ONE in songs of praise.

P S A L M 24.

A Song to the Beloved-One.

- 1 **T**O Jehovah is the earth and its fulness,
The globe and they that inhabit* it.
- 2 For he hath founded it over the seas,
And hath established it over the conflux of waters.
- 3 Who will ascend into the mountain (temple) of Jehovah?
And who will stand in the place of his Holy One?
- 4 **O**NE of clean hands and a pure heart
Who offers not his frame in vain, nor swareth in deceit:
- 5 He shall receive the blessing from Jehovah;
And justification from the Aleim his Saviour.
- 6 This is the generation, seeking him.
The seekers of thy faces, O Jacob. Selah!
- 7 Lift up, ye gates, your heads;
Be ye lifted up, ye portals of eternity;
And the KING the GLORIFIED-ONE shall enter in!
- 8 Who is the KING the GLORIFIED-ONE;
JEHOVAH, the STRONG and MIGHTY ONE,
JEHOVAH, MIGHTY in battle.
- 9 Lift up your heads, ye gates,
And be ye lifted up ye portals of eternity:
And the KING, the GLORIFIED-ONE, will enter in.
- 10 Who is he, this King, the GLORIFIED-ONE?
JEHOVAH of Hosts; HE is the KING, the GLORIFIED-
ONE. Selah.

P S A L M

3. To go up into the temple must be to perform the priests office. King David had nothing to do with the priests office: Christ, the Beloved-One, was HE who ascended to heaven, the true *sacerdotum sanctorum*, there to stand as our priest, to offer and intercede for us.

4. — A description of the immaculate Jesus.

7. — Gates were the places where judges met. What a magnificent enthronization of the SON in heaven have we here! Nothing equal to it to be met with in human writings!

* 1 Cor. 10, 26, 28.

+ Heb. יָמַנְתָּה — mechanized it, — founded it mechanically or with mechanism.

P S A L M 24. — *in Verse.*

TH E earth's the Lord's, through its full space,
The world, and all its living race ;
He fram'd it o'er the watery flood,
On which it since firmly stood.

But who amongst the human kind
Ascends God's mount, him there to find ?
To worship there before his face ?
To stand in his most holy place ?

The **PURE** in heart, in hands the clean,
Who offers not his frame in vain ;
Nor swears deceitfully to **bear**
The **sin**, to set the sinner clear.

This is the **MAN**, the Lord shall bless,
Shall save him for his **righteousness** ;
Such, such shall be his pious race,
They'll seek the **GOD** of Jacob's face.

LIFT UP your heads, ye gates on high,
Eternal portals open fly !
The **GOD** appears ! your **folds** display,
To make the **KING** of **GLORY** way.

" Who is this **KING** of **GLORY** ? tell ?"
JEHOVAH, strong and powerful !

LIFT UP your heads, ye gates, on high,
Eternal portals open fly !
The **GOD** appears ! your folds display,
To make the **KING** of **GLORY** way :

But who is **HE**, this glorious King ?
The **LORD** of Hosts, who's entering,
Is **KING** of **GLORY** ; whom I sing. }

P S A L M 47.

To the Conqueror, to the Sons of Korah. A Song with Music, in Parts.

- 1 LET all the people clap their hands,
Shout unto the ALEIM with the voice of triumph :
- 2 For JEHOVAH the Most High is to be feared,
He is the great King over all the earth.
- 3 He shall subdue the people under us,
And the nations under our feet :
- 4 He will choose for us our inheritance,
The excellency of Jacob, whom he loved. Selah.
- 5 The ALEIM *ascends* with a great shouting,*
JEHOVAH with the sound of the trumpet.
- 6 Sing a hymn, with music, unto the ALEIM, sing ye !
Sing ye ! sing unto our KING.
- 7 For the ALEIM is King over all the earth :
Sing yet the psalm for wise instruction.
- 8 The ALEIM is King over the Gentiles,
The ALEIM sits upon the throne of his holiness.
- 9 The princes of the peoples § are gathered together
Unto the people of the ALEIM of Abraham ;
For to the ALEIM, the protectors ‡ of the earth, belongs
the highest *exaltation.*

P S A L M

1 -- 7. — In the ascending of the ark or tabernacle up into Jerusalem with joy and music, is prophetically exhibited the ascent of Christ's body, the real tabernacle into heaven, the true holy of Holies. This is therefore called the Psalm of Wisdom, or *instructive prophecy*, ver. 7. fit to make *wise*, and give *true* knowledge in divine things the most important.

9. — The Gentile kings shall come in, and become converts and defenders of the Christian faith, and as VICE-ALEIM by oath, swear to preserve it, and Heathenism shall be rooted out.

* As from a conquest; viz. over sin and death.

† משכיל — a psalm for wise direction — the *instructive prophecy*.

§ מגני — the instrument, means of protection.

‡ The Heathen powers submit; — Christianity rooted out Heathenism.

P S A L M 47. — *in Verse.*

OH! let one general *plaudit* ring ;
All shout to our *redeeming* King :
JEHOVAH only claims our fear,
Him HIGHEST only we revere :

As King of kings he governs all,
Presiding o'er this earthly ball :
Whole nations of our Gentile foes
Subdu'd, beneath our feet he throws.

He'll choose for his lov'd *Jacob's* race
A portion, where to fix his place :
The GOD *ascends!* the trumpet sounds,
The shout on ev'ry side rebounds :

Sing praises to our God, oh ! sing
An hymn unto our heavenly king :
With sacred and instructive mirth,
Sing ye the God, that rules the earth :

Who's seated on his holy throne,
As King among the heathen known :
To Abram's GOD assembled join
The princes of the Gentile line :

The earth protecting he sustains ;
Exalted he for ever reigns !

P S A L M 108.

A Song — A Hymn, with Music in Parts, to the BELOVED-ONE.

MY heart is prepared, O ALEIM : I will sing,
I will celebrate thee with hymns of music, even
thee, my GLORIFIED-ONE.

2 Strike

- 2 Strike up the lute and harp :
 In the early morning, will I cause myself to rise up.
- 3 I will confess to thee among the people, O JEHOVAH,
 And I will celebrate thee with hymns among the nations.
- 4 For thy mercy is great from above the heavens ;
 And thy truth beyond the etherial system.
- 5 Lift up, O ALEIM, above the heavens
 And above all the earth, thy GLORIFIED-ONE :
- 6 To the end that thy BELOVED-ONE may be *set free* ;
 Thy right-hand will cause him to be saved, and answer
 thou him.
- 7 The ALEIM spoke by his HOLY-ONE,
 " I will in triumph exult, I will divide Sechem,
 " And measure out the valley of Succoth.
- 8 " Gilead is mine, Manasseh is mine,
 " And Ephraim is the strength of my head ;
- 9 " Judah is my law-giver, Moab is my wash-pot,
 " Over Edom will I cast out my shoe,
 " Over Philistia will I shout with triumph."
- 10 Who brings me on to the fortified city ?
 Who leads me unto EDOM ?

N

11 Wilt

2. — " In the early morning or twilight I will *cause myself to be raised up*" (*the verb in hiphil,*) and v. 5, 6, are prophetical allusions to the resurrection and ascension. So in Psalm 143, before, at ver. 8, " Causé me to hear thy loving kindness in *the morning*," has the like allusion; — fulfilled in the Gospels. Mark 16. 2. " And very early in the morning they came unto the sepulchre, at *the rising of the sun*;" — Matt. 28. 1. " As it began to dawn." — Luke says, 24. 1. " Very early in the morning;" and ver. 22. they " were early at the sepulchre, and found not his body." — Mark 16. 6. " he is RISEN, he is not here." — John 20. 1. " When it was yet dark." Thus it appears he rose alive from the sepulchre at early dawn, or twilight, almost dark (*רַחֲשׁ*), which was about the same time of the morning, in which he was born alive into the world, from Psalm 110. 3. before noted. — What a coincidence of circumstances, predicted in the Psalms, and fulfilled !

8. — I will take possession of, and make the old enemies of the Jews, as well as all the Gentiles, submit to my rule and power.

10. — Under the conquest of Edom is represented all other Gentile cities. Is. 63. 1.

- 11 Wilt not thou, O ALEIM? who puts us at a distance from thee ;
 And wilt thou not go out with our armies ?
- 12 Pray ! give us help from the oppressor,
 For *vain** is the salvation of man.
- 13 Through the ALEIM great power is effected,
 And he will tread our oppressors under foot.

P S A L M 108. — *in Verse.*

MY heart's prepar'd, my ready tongue
 Shall chaunt thy praise, O GOD, in song ;
 Awake, my lute ; my harp, awake ;
 All instruments of music take : }
 Myself I'll raise up at day-break :
 And to the listening world rehearse
 JEHOVAH's praise, in sacred verse :
 Thy mercy 'bove the heav'ns extends,
 Thy truth yon starry sky transcends.
 Lift up above the heav'nly hosts
 Thy GLORIOUS-ONE, 'bove earth's far coasts ;
 For his *Belov'd-One* he'll defend,
 And *saving* help will to him send.
 God by his HOLY-ONE declares,
 " I'll divide *Sechem* into shares ;
 " O'er *Succoth*'s vale will throw my line ;
 " *Gilead* is mine, *Manasseh* mine :
 " *Ephraim*'s my strength, in battle bold,
 " And *Judah* shall my scepter hold :
 " Base servitude shall *Moab* waste ;
 " O'er *EDOM*'s land my shoe I'll cast ; }
 " O'er *Philistia* triumph at last."

Who

* If man is so vain and helpless, and cannot *save* himself, how idle are the pretensions of the Socinians, to think to *save* themselves without a Saviour.

Who into *Edom* will me guide,
To the place strongly fortified ?
Wilt thou not with our armies go,
And lead us 'gainst the cruel foe ?

Do thou our souls opprest sustain,
For all the help of man is *vain* :
Thy pow'r our foes shall trample down,
Thy hand our brows with conquest crown.

WHITSUNDAY. — Psalm 48.

A Song — An Hymn in Parts, with Music, to the Sons of KORE.

- 1 **G**REAT is JEHOVAH, and most to be praised,
In the city of our ALEIM, in his holy hill.
- 2 Beautiful in its territory, the joy of the whole earth, is
mount Zion ;
On the north side * is the city of the Great King,
The ALEIM is well known in her palaces, a place highly
exalted.
- 3 For behold the kings convene themselves ; they pass on,
they unite together :
They see, so they are astonished : they are terrified,
they hasten away ;
- 4 Terror seized them there,
As the pain of a woman in travail ;
- 5 As when by the east wind thou breakest the ships of *Tarshish*.
- 6 As we have heard, so have we seen,
In the city of JEHOVAH of Hosts, in the city of our ALEIM :
The Aleim will establish it for ever. *Selah !*

N 2

7 We

6. — They had heard by the prophets the future life and death of
the Messiah, and their *accomplishments*.

* There the temple stood.

- 7 We have been silently musing of thy *mercy*
In the inmost part of thy temple.
- 8 As thy name, O ALEIM, so is thy praise
Upon the extremities of the earth :
Full of righteousness is thy right-hand.
- 9 Mount Zion shall rejoice,
The daughters of Judah shall exult because of thy judgment.
- 10 Encircle Zion, and go round it ;
Recount the towers thereof.
- 11 Attend to her fortifications and her strength ;
View distinctly her high places,
In order that they may be recorded to the latest generation :
- 12 For this ALEIM is our ALEIM for ever ;
He will conduct us over death.

7. — Thy Merciful One, Christ, is here noted.

10. — Compare the New Jerusalem church with the old, &c.

P S A L M 48. — *in Verse.*

TO the great God let men their voices raise,
Who claims from Zion's hill our highest praise ;
Salem, his seat, beside this sacred hill,
Will all the regions round with wonder fill :
Well known within the walls is ALEIM's name,
Exalted far above the reach of fame :
Though kings, in hostile arms conven'd, unite,
All gaze astonish'd at the wond'rous sight,
They pass, and quick prepare for nimble flight.
Not less alarm'd than woman, when the birth
Springs forth, created from its parent earth :
Or, as when frighted sailors vain deplore
Their barks of Tarshish wreck'd upon the shore.
As Fame proclaim'd from far, so have we view'd
Jehovah's seat, the *great*, the *only good*.
To endless ages will her bulwarks last,
Fix'd by Jehovah's self, the first, the last ;

Within

Within thine inmost shrine we mus'd of thee,
And silently ador'd thy mercy free.
As is thy name rever'd, so men prolong
From pole to pole thy praise in human song.
For form'd of thee, and born in thy right hand,
Shall righteousness for ever lasting stand :
Zion herself shall joy, the daughter's fair
Of Judah, all thy judgments just declare.
Go round her walls, her num'rous turrets tell,
Her citadel and strength examine well ;
That latest times may know, that only he
Is Lord o'er us, aw'd by his known decree ;
Our guide, who, when expires the parting breath,
Will waft us safely through the shades of death.

P S A L M 68.

*To the Conqueror, to the Beloved-One, an Hymn:
With Music, in Parts.*

- 1 **L**E T the ALEIM arise up,* his enemies will be scattered abroad,
And they, that hate him, will flee before his presence.
- 2 As smoke is driven away, thou wilt drive them ;
As wax dissolves before the fire, so shall the wicked perish before the presence of the ALEIM.
- 3 But the righteous shall rejoice,
They shall exult before the presence of the ALEIM, they shall dance for joy.
- 4 Sing repeatedly unto the ALEIM, celebrate his name in a hymn with music ;
Raise up the voice to him, that rideth as a charioteer upon the heavens, by JAH his name,
And exult before his presence.

5 A father

* And destroy the enemies of the Messiah, and perform in Christ all that had been typified under the law.

- 5 A father of orphans, and an advocate * for widows, is
the ALEIM,
From the secret place of his holiness.
- 6 The ALEIM maketh them to dwell united in the house, †
Causing them, that are bound in chains, to come forth,
But the rebellious inhabit the parch'd soil.
- 7 O ALEIM, in thy going forth before thy people,
In thy march through the wilderness: Selah!
- 8 The earth quaked, even the heavens dropped down be-
fore the presence of the ALEIM;
This Sinai itself before the ALEIM, the ALEIM of Israel.
- 9 Showers § freely offered didst thou then sprinkle, O
ALEIM, upon thine heritage,
And when fainting thou didst establish it.
- 10 As to thy food, ¶ they dwelt among it;
Thou wilt prepare in thy goodness for the afflicted.
- 11 Oh! ALEIM, ADONI (my Advocate) shall give forth the
command:
Great is the company of those, who spread abroad the
tidings.
- 12 The leaders of armies shall flee, they shall flee,
And the dwellers at home in the house shall divide the
spoil.
13. Though ye shall lie down among the hearth-stones,
Ye shall be as the wings of the dove,
Covered as she is with silver,
And her feathers with verdant gold.
- 14 Whenthe LOR D (SHADDI the All-Sufficer) despiseth kings,
Through it thou shalt be white as snow in *Zalmun.* ¶

15 Is

7. — Thy going-forth for the deliverance of thy people of old gives sure hope and proof of thy greater deliverance of man, in the wilderness of this world, from sin, &c. through the Messiah, to be preached as the Redeemer of all, by messengers sent for that end, ver. 11.

13. — The dove is the church, covered with light and glory.

* זְעִיר — to plead — hence ADONI. + The Christian church.

§ נֶדֶבֶת — liberalities; a shower of; i. e. the manna — given.

¶ חַיָּת — or, thy living. ¶ Dieß in gaiety; joyous, festive.

- 15 Is the mountain of ALEIM mount Basan ?
A mountain of hillocks is mount *Basan*.
- 16 Why look ye exultingly ye high mountains ?
Behold the mountain the ALEIM likes for his rest,
Even JEHOVAH will inhabit it for ever.
- 17 The chariot of the ALEIM is a very numerous host,
thousands doubled :
ADONI is in* them at *Sinai*, in the holy place.
- 18 Thou ascendest up to the high place,
Thou causest the captives to return,
That thou mayst receive gifts for man, and even for
the rebellious,
That JAH-ALEIM may tabernacle with them.†
- 19 Blessed is ADONI from day to day,
He will bear the burden for us,
He is the very GOD (AL) of our salvation. Selah.
- 20 He is the very AL (strong Helper) to us,
The GOD (AL) to cause us to be saved ;
But to Jehovah my ADONI is the going forth unto death.

21 Yet

17. — The *chariot* is the heavens as before, ver. 4 ; which, consisting of such numberless *clouds*, and acting æthereal parts, may be truly said to be *myriads doubled*. The Lord (*Advocate*) Adoni resided personally in a *nimbus* or bright *cloud* as his chariot in the tabernacle of the temple, a type of heaven over the cherubim, an emblematical representation of the material agents in the heavens. “ He dwelt betwixt the cherubim, and thence shone forth.” Psalm 80. 1.

So a *cloud* overshadowed our Lord Christ at the transfiguration, when he shone forth in shining raiment, white as snow, and when the disciples proposed to make a tabernacle for him, (Matt. 9. 3.) ; and at his Ascension, “ while they were looking up, a cloud received him out of their sight.” Acts 1. 9.

18. — ADONI (our ADVOCATE) after ascending into heaven, sent the Comforter, the Holy Spirit, the greatest gift, to assist frail man, though apt to rebel, which gift is to the soul, what *water* is to the parched ground, ver. 6.

19, 20, 21. — Though *Adoni* (my Advocate) be our AL (strong helper) and Saviour, and will bear the burden of our sins for us, yet to my Lord (*Adoni*) is the going forth, or delivering over unto death, for which however the head of his enemies, (*Satan*) shall suffer for thus bruising his heel, or feet, ver. 23. Gen. 3. 15.

* בְּ — in, or over them.

+ Ephes. 4. 3.

- 21 Yet the ALEIM shall deeply wound the head of his enemies,
The hairy crown of him, that continues to walk on in his fins.
- 22 The Lord (Adoni) said ; as from Basan I will cause thee to return,
I will cause thee to return from the deep places of the waters.
- 23 Wherefore thy feet * shall be pierced unto blood ;
The tongue of thy dogs from among the adversaries will partake of it.
- 24 They saw thy marches, O ALEIM,
The marches of my GOD (AL), my king in his holy place :
- 25 The singers go before, then follow the minstrels,
In the middle are the damsels playing upon the timbrels. †
- 26 Bless the ALEIM in the places of assembly,
ADONI is from the fountain of *Israel*.
- 27 There is *Benjamin* the Little, ruling them,
The princes of *Judah*, their bulwark,
The princes of *Zabulon* and the princes of *Nepthali*.
- 28 Thy ALEIM thy strength hath ordained it ;
Oh ! mighty Aleim, thou hast performed it for us.
- 29 Because of thy temple at Jerusalem,
Kings shall bring presents unto thee.

30 Re-

23. — Though thou shalt come off conqueror, as those of old time, from the field of Basan, yet shalt thou be pierced unto blood-shedding, thy feet especially, and the Jews, those *dog-like* persecutors or *blood hounds*, will have their share in it, dividing it among them, by saying, “ his blood be upon us and our children.”

24. — The singing and proclaiming thy mighty works by the temple-service, is a lively representation and memorial of what joyful great things were to be done by *Adoni*, when he came to his temple, and *tabernacled* in the flesh.

29. — Kings and emperors of the Romans, Constantine and others, shall submit and endow the church of Christ, as they of old did bring presents to the temple of Solomon.

* Plural in two Heb. MSS. † Beating upon the drums or tabors.

- 30 Rebuke [†] the *wild beast* of the reeds,
 The assembly of those, who are *mighty with bulls*,
 Of a people, who exult in pieces of silver ;
 Scatter the people who delight in war. ||
- 31 Great princes shall come out of *Egypt*,
Aethiopia shall run to submit their hands unto the ALEIM.
- 32 Ye kingdoms of the earth ! sing unto the ALEIM,
 Sing unto the LORD (ADONI), Selah !
- 33 Unto HIM, who rideth upon the heaven of heavens from
 old time :
 Lo ! he will give forth with his voice the mighty thunder.

O

34 Ascribe

33. — Here, and ver. 4. and 17, is a magnificent representation of the ALEIM, riding as a charioteer upon the *heavens* or the *wings* of the wind, the *borders* of the *aetherial* system, and governing and guiding every thing below, similar to the same grand display of the Divine Majesty in Psalm 18, ver. 8. seq. Our translation of ver. 4. in the Psalms of the Common Prayer is very absurd and false, “ he rideth upon the heavens as it were upon a horse.” There is not a word for “ horse” in the Hebrew.

Nothing can equal this description for sublimity ; — the imagination can form nothing so great, so *picturesque*, — even in the humble lays of Sternhold and Hopkins, in Psalm 18, it strikes with force. Our poets have not failed to copy it, — Mr. Addison, in the finest *simile* that ever was penned, has introduced it in his *Campaign*; and to that it owes its excellence.

So when an angel, by divine command,
 With rising tempests shakes a guilty land ;
 Such as of late o'er pale Britannia past,
 Calm and serene he drives the furious blast ;
 And pleas'd, th' Almighty's orders to perform,
 Rides on the whirlwind, and directs the storm.

The prophet, in making the *heavens*, the *chariot* or *vehicle* of JEHOVAH, does not intend thereby only to give us a bold metaphor, but refers us to the image of the *cherubim*, so elaborately described in Exodus, 25. 18. and after, in Ezekiel, chap. 1. where a continual irradiation or glory is said to be over, and to inhabit, the *cherubim* with-in

[†] Egypt; who worshipped bulls, *Apis*, *Osiris*, and used the silver *fistrum* in their religious worship, &c.

|| In war against Christ, and oppose his law.

- 34 Ascribe strength unto the ALEIM ;
 His excellency is over *Israel*,
 His strength is above the *aethers*.
 35 Thou art an ALEIM to be feared from thy holy places,
 The AL (strong helper) of Israel, who giveth strength and
 power unto his people ;
 Blessed be the ALEIM.

in a cloud, resting over their wings ; which explains that of Psalm 18.
 " he rode upon a *cherub*, and did fly ; he came flying upon the wings
 of the wind," of which the eagle, with expanded wings, one of the
 cherubic faces, was a well-known hieroglyphic. The classical *literati*
 may reject this; but let them consult *Spence's Polymetis*, who says,
 " the Roman poets took their fine descriptions from statues, then in
 being at Rome."

P S A L M 68. — *in Verse.*

LE T GOD arise, in dire dismay,
 His foes dispers'd shall flee away,
 Nor ever in his presence stay ! }
 Scatter them like a routed host,
 As smoke, by tempests driven, is lost :
 As wax by fire dissolves away,
 So let the wicked feel decay ;
 While righteous men, in joy abound,
 Triumphant God's praise resound :
 Sing ye, extolling JAH, his name,
 With hymns and music him proclaim, }
 To distant regions found his fame.
 The heav'ns his chariot, on he rides,
 All things below directs and guides :
 Before him bow, your joys express ;
 A father to the fatherless :
 He wipes the tears from widow's eyes,
 He pleads her cause, he hears her cries : }
 And puts in union families.

He sets at liberty the bound,
While rebels starve on thirsty ground.

When thou, O God, our *radian*t head!
Through deserts didst thy people lead,
Earth to its solid centre shook,
With thy majestic presence struck.
The heav'ns dropt rain; high *Sinai*'s base
Bow'd to the God of *Isra*el's race.

He, at th' approach of threat'ning dearth,
With show'rs of plenty blest the earth:
He, his own flock in safety fed;
Th' afflicted unto comfort led:

He spoke; — numbers proclaim the word,
Publish good tidings of the Lord:
Kings, with their armies, haste away,
Whilst the domestics share the prey.

Ye, who among the hearths have lain
In foot and smoke, shall rise again;
Bright as the golden feather'd dove,
Whose wings with silver splendor move:

When he the kings had overthrown,
Our land, like snowy *Zalmon*, shone:
God's mountain *Bas*an's mount transcends,
Though he his many heads extends:

Why boast ye so, ye meaner hills,
God with his glory *Sion* fills:
Here's his lov'd residence and rest,
Preferr'd by him, esteem'd the best.

His chariot, as in royal state,
And hosts ten thousand on him wait:
He in the midst, as when he crown'd
The lofty *Sinai*'s sacred ground:

Lord, thou didst raise thyself on high,
Captive, thou lead'st captivity:

The gifts receiv'd, on thine bestow'd,
On man so much thy bounty flow'd :

Even on those, who still rebel,
That with thee all in heav'n may dwell :
Bless'd GOD, who hears our daily pray'r,
Who'll the dread burden for us bear :

He's *God* our SAVIOUR, he's alone
Author of our salvation.
Consign'd to death's most cruel bands,
Yet our sole hope is from his hands :

But he will wound the head of those,
Who, by their sins, become his foes,
To go on still in vice propose.

" I'll bring my people in my name
" Back, as from Basan once they came,"
God said ; — " again, their rout shall be
" Marching in triumph from the sea :

" But thou thy feet shalt bloody make,
" Like blood-hounds cruel they'll it partake ;
" Thy foes their share will not forsake :" }

Lo ! in thy sanctuary late
My GOD, my KING, they saw thy state :
The singers, chaunting, march'd before,
Who instruments of music bore :
In order follow'd every maid,
Who on her sounding timbrel play'd :

His praise in your assemblies sing,
You, who from *Israel's* fountain spring ;
Not little *Benjamin* alone,
But *Judah's* princes, *Zabulon*,
Princes of *Naphthali* must join. }

Confirm, O GOD, what thou hast wrought
For us, and to perfection brought :
To thee shall kings their off'rings make
To *Salem*, for thy temple's sake.

Egypt's idolatries destroy,
Those who delight in war annoy :
From *Nile* and the *Egyptian* shore
Shall princes come, and here adore.

Ye kingdoms through the world renown'd,
Sing to the **LORD**, his praise resound.
The heav'ns, his chariot he ascends,
His voice in thunder forth he sends.

All strength to Israel's God affign,
O'er all the heav'ns extends his reign :
Fear then his pow'r, and praise his name,
His glory to the world proclaim.

P S A L M 104.*

- 1 **B**LESS, O my soul, JEHOVAH ;
Thou JEHOVAH ALEIM art exceeding great,
Thou art invested with radiance and majesty.
- 2 He covereth himself round with light as with a robe ;
Spreading out the heavens as a canopy :
- 3 He frameth together his loftst† above the waters,
He placeth the clouds for his chariot :
Causing it to go forwards upon the wings of the wind.
- 4 He maketh the winds his agents,
And a flame of fire his rulers. §
- 5 He fixeth the earth upon its base,
That it shall not fall to pieces for the time to come.
- 6 The abyfs, as with a garment, thou hast covered over ;
Above the mountains did the waters then stand :
- 7 At thy rebuke they fled ;
At the voice of thy thunder they were hurried away.
- 8 They

* It is worthy of remark, that this 104th Psalm is in seven MSS. wrote as if a continuation of the 103d.

† מִתְבָּרֶן — Upper stories, chambers, or hollow parts, of the earthly globe, in the ascent to the surface. § Heb. 1. 7.

- 8 They then went up to the mountains,
They went down through the vallies to the stated place,
Which thou continuest to fix for them.
- 9 Thou hast set a bound they shall not pass over,
That they shall not return again to cover the earth.
- 10 He causeth the fountains to be sent forth among the
vallies ;
They glide along betwixt the mountains :
- 11 Every living creature of the fields shall drink thereof ;
The wild asses will quench their thirst :
- 12 Above them shall the fowls of heaven inhabit ;
They will give forth their voice from betwixt the leafy
branches.
- 13 He maketh the mountains to run with waters from his
chambers ;
The earth shall be satisfied with the fruits of thy works.
- 14 He maketh grass to spring forth for the cattle,
And herbs for the service of mankind,
To cause sustenance to come forth out of the earth.
- 15 And wine, which will make glad the heart of the wretched ;
That he may make his face to shine with oil ;
And bread, which will support the heart of man.
- 16 The trees of Jehovah will hence be saturated,
The cedars of Lebanon, which he planted :
- 17 That there the birds should build their nests,
And the stork have the fir trees for an habitation :
- 18 The high mountains be a place for the rock-goats,
The craggy cliffs a place of refuge for the rabbits.
- 19 He made the moon for appointed periods of time,
And the light of the sun knows the place of its going off:
- 20 Thou puttest then a stop,* and it becomes night ;
In it every wild beast of the wood will then creep forth,
- 21 The young lions roaring out to prey,
And to seek from God (Al) their food.
- 22 The light of the sun springs forth ;
They will then gather together, and lie down in their dens.

23 Man

* יָסַר — to restrain, *stop*, impede, stocken, make stagnant, — so darken,
make darkness.

- 23 Man will go forth to his work,
And to his service till the evening.
- 24 How great and many are thy works, O Jehovah !
In wisdom hast thou made them all ;
The earth is filled with thy property.
- 25 Here is the sea great and wide in its borders ;
There are the swimming creatures without number,
Living animals, the small with the great.
- 26 There go forward the ships,
The crocodile (*leviathan*) is here, thou formest it to sport
about therein :
- 27 They all will depend on thee to give them their food in
its season ;
- 28 Thou wilt give it them, they then collect it,
Thou openest thy hand,
They are then plentifully supplied with every good.
- 29 Thou didst cause thy presence to be withdrawn,
Then were they suddenly terrified ;
Thou didst take away their spirit, they were expiring at
the last gasp,
And they then returned to their dust :
- 30 Thou didst send forth thy spirit, and they then were
again *created*,
And thou renewedst again the face of the earth.
- 31 The GLORIFIED Jehovah will be for ever,
Jehovah will shine forth in his works.
- 32 He directed a look towards the earth, and it then trembled :
He strikes the mountains, and they smoaked.
- 33 I will sing unto Jehovah during my life,
I will sing an hymn with music unto my Ale (*fworn One*)
in my appointed time.

34 My

28. — God's universal rule and providence in the formation and government of the earth being hitherto described, the Psalmist now proceeds to the deluge, when all were suspended for a time; and the face of the earth (האדמה) the vegetable world) was renewed as before.

30. — As by the material spirit or air thou renewest the earth, so wilt thou by the *Holy Spirit* renew and refresh the hearts of men.

- 34 My meditation concerning him will be altogether pleasing,
I will rejoice in Jehovah.
- 35 Sinners shall be brought to an end from off the earth,
And the ungodly shall be no more :
Oh ! my vital frame, bless Jehovah ;
Repeatedly ascribe glory to Jah (the Essence).

P S A L M 104. — *in Verse.*

Paraphrased by the late Rev. Mr. Catcot. Vide Treatise of the Deluge, by Rev. A. S. Catcot.

EXERT thy reas'ning pow'rs, my vital frame,
And grateful praise the great JEHOVAH's name ;
Hail ! thou who ART ! resistless in thy might,
Array'd in glory and majestic light.
As a wide tent, extended over head,
Thy forming hands the vast expanse outspread ;
Whose binding force the fluid orbs restrain'd,
And reach'd those atoms the loose mass contain'd :
Whence the firm *firata*, which the globe compose,
Each over each in mounting *stories** rose ;
Onward it mov'd, impell'd by grains of air ;
The wings of winds the fluid orb upbear :
With double† impulse push'd, the spirit's force
And light *primæval* steer'd it in its course.
On th' airs, as bases, he machin'd the sphere,
And firmly bade the solid parts cohere :
As yet the shell beneath the waters lay,
And future mountains had not seen the day,
At thy command th' affrighted waters fled,
And sought tumultuous their appointed bed :
O'er hills they roll'd, and follow'd the descent,
Deep channels tore, and the split vallies rent :

There

* פָּנִילְיָה.

† As רוחות — *Airs*, being plural indicates. The *wind* or *spirit*, and the light, or flame of fire were the agents or ministers God made use of in garnishing the heavens and forming the earth; not angels or immaterial spiritual beings.

There lodg'd, in earth's capacious womb they rest,
 By the strong heav'ns expansive pow'r comprest :
 Their bound'ries still their raging waves confine,
 Bound'ries unmov'd by any pow'r but thine :
 Hence rais'd in steam they work their secret way,
 In lowly vales through openings meet the day,
 Or trickling 'twixt the winding mountains stray. } .
 Here haunt the beasts, and find a cool retreat,
 And parch'd wild asses quench their thirsty heat :
 In neighbouring trees, amidst the leafy sprays,
 Birds build their nests and chaunt their tuneful lays :
 The oozing springs bedew the mossy hills,
 And thence glide down the fertile vale in rills :
 Hence new in strength, the saturated soil,
 With verdant grass supports the cattle's toil :
 With various herbs for human use is crown'd,
 Or yellow harvests load the fruitful ground.
 Hence rise the effects of industry and art ;
 Hence bread is form'd, the strengthner of the heart :
 From swelling grapes the foaming wine is prest,
 Diffusing gladness o'er the pensive breast.
 Oil, with youth's bloom, renews each fading grace,
 And sheds fresh glories o'er the beauteous face.
 Trees, sacred emblems, and once Eden's pride,
 From the same store-house are with sap supply'd ;
 Cedars, which Lebanon's high summits grace,
 Set there by God,* coeval with their place ;
 Lodg'd in whose branches, fowls securely rest,
 And tow'ring firs, which yield the stork a nest.
 On highest hills the shy *chamois* are found,
 And delving conies bore the rocky ground.
 The *moon's* fair light (her orb by stated course
 Impell'd) determines *periods* by its course :
 The *sun's* more glorious, runs its known career,
 And gilds, by turns, each shifting hemisphere.
 The light goes off, and night succeeds the day :
 The beasts come forth, and prowl in search of prey.

P

With

* i. e. Set there by nature, or the Author of Nature, in opposition to those planted by the art of man.

With hunger pinch'd, the whelps of lions roar,
And from their Maker's hand their meat implore.
Again the *light* irradiates on the sphere,
The beasts retire to dens, and disappear :
Men issuing forth, their daily toils attend,
'Till ev'ning-twilight bids their labours end.

Oh ! great JEHOVAH ! dreadful, glorious name !
What wonders fill this universal frame ;
In ALL thy sovereign wisdom shines express'd,
But thou, profusely kind, this *globe* hast bless'd :
How vast the sea ! magnificently spread !
Of creatures numberless the spacious bed !
O'er the wide level ships pursue their way,
And huge sea-monsters toss the deep in play :
All wait on thee, and thou supremely good,
In proper season giv'st to all their food :
Thou giv'st, they take, thine hand thou open'st wide ;
Whence all that live, with plenty are supply'd.

When once from earth thy presence disappear'd,
Man's impious race impending vengeance fear'd :
The world's great course was chang'd ; no more supply'd
With vital spirit, all expir'd, and dy'd.
Even Nature's adamantine chain was loos'd,
And things to their primæval state reduc'd.
Soon as thou bidst the SPIRIT work again,
And, as at first, the fluid orb sustain,
New forms appear'd, resemblant of the old,
And earth was cloth'd with vegetable mold.
But HE, whose emblem GLORY is, whose name
JEHOVAH is, for ever is the same ;
Whene'er his works propitious he surveys,
Nature proceeds successful in her ways ;
But when in wrath his flaming bolts are hurl'd,
The mountains smoke, and tremblings shake the world.

So long as life supports this breathing frame,
I'll sing my SAVIOUR, Great Jehovah's name :
When thought of him my ravish'd soul employs,
I feel a foretaste of immortal joys ;

While

While short on earth the pleasures are, that flow
 From sin, and follow'd by eternal woe :
 My vital frame ! the GREAT JEHOVAH blefs,
 Adore his goodness, and his pow'r confefs.

P S A L M 145.

Praise to the Beloved-One.

[N. B. This is the seventh alphabetical Psalm.]

- ¶ 1 I Will exalt thee, O my God (A L U E), the King,
 And I will bless thy name from age to age.
- ¶ 2 Every day will I bless thee,
 And I will celebrate thy name from age to age :
- ¶ 3 Great is JEHOVAH, and most to be prais'd,
 For his greatness cannot be fully searched out.
- ¶ 4 Generation to generation shall celebrate with praise
 Thy works, and shall proclaim thy mighty deeds.
- ¶ 5 I will meditate on the radiance of thy glorious majesty,
 And on the words to be revealed of thy miracles.
- ¶ 6 So shall they speak of thy terrible strength,
 And I will recount thy greatness.
- ¶ 7 They will utter forth abundantly memorials of thy
 manifold goodness,
 And shall proclaim aloud thy justification.
- ¶ 8 JEHOVAH is gracious and of tender pity,
 Slow of anger, and of great mercy.
- ¶ 9 JEHOVAH is good to all,
 And his *tender** feelings are towards all his works.
- ¶ 10 All thy works do confess thee, Jehovah,
 And the pious shall bless thee :

P 2

¶ 11 They

5. — The *miracles* of ALUE, (he that bore the curse for us) to whom this Psalm is dedicated. ver. 1. were to be such as would excite the deepest meditation, being displayed in most compassionate instances for the benefit of mankind.

* רְחִמָּה — Yearnings of the bowels, as of a mother to the child of her womb רְחַם.

- ¶ 11 They shall tell of the glory of thy kingdom,
And speak of thy power :
 ¶ 12 That they may make known unto the children of man
his mighty acts,
And the glorious majesty of his kingdom.
 ¶ 13 Thy kingdom is a kingdom through all ages,
And thy dominion is from generation to generation.
 ¶ 14 JEHOVAH is a supporter to all that fall (Nephilim) : †
 ¶ 15 He sets upright all that are bowed down.
 ¶ 16 The eyes of all look earnestly towards thee ;
And thou givest them their food in due season ;
 ¶ 17 Opening thy hand,
And satisfying to the full the desire of every living
creature.
 ¶ 18 JEHOVAH is the JUST-ONE in all his ways,
And tenderly compassionate in all his doings :
 ¶ 19 JEHOVAH is nigh to all, that cry unto him,
To all, that will call upon him in truth :
 ¶ 20 He will perform the desire of those, that fear him,
And hearken to their cry, and cause them to be saved.
 ¶ 21 JEHOVAH is the guardian of all, that love him,
But he will cause all the wicked to be utterly de-
stroyed.

22 My

12, 13. — The gospel kingdom, or reign of Messiah, will last to the end of time.

17. — How fully and beautifully do these few words express the bounty of Jehovah (the All-Sufficient (Shaddi) to the whole creation.

19. — None, who call upon Jehovah, will be heard, unless their prayer be directed by the truth of the gospel ; and is the prayer of faith (תפילה) which shews the propriety of the church of England, in her Liturgy, offering up all her prayers to Jehovah our almighty and heavenly Father, in the name and mediation of Jesus Christ his Son, our Advocate and only Redeemer.

+ נָפְלִים — Fallen ones — apostatizers — or fallen from a good state to bad, in any respect. In this alphabetical Psalm the nun is missing, unless in this word transposed we find it,

¶ 22 My mouth shall speak praise unto JEHOVAH ;
And all flesh shall bless the name of his HOLY-ONE
for ever and ever.

P S A L M

22. — In this Psalm, and through the rest to the end, the Psalmist speaks no more of the *trouble* and *distressful* scenes of ALUE, but prophetically foresees, and continues now to celebrate with songs of triumph and joy (a jubilation, in which all nature, *animate* and *inanimate*, is invited, Psalm 148, to join), HIM, to whom all power in heaven and earth was to be given (after all his sufferings) at the right-hand of the Majesty on high ; — who was on earth the Anointed of Jehovah, the Messiah, Psalm 2 ; now advanced to all power, which he had with the Father before the world was, King of Kings, Lord of lords. The prophet had celebrated him throughout the Psalms under such titles, which he foresaw the Messiah was to answer to. He was one of the ALEIM, SWORN agents in *Jehovah* in the covenant, settled for the display of divine mercy, in the redemption of fallen man, which should excite more homage and gratitude in him than his creation. — HE was, in consequence of the divine oath to become a SON, Psalm 2, (*Ber*), and be born of *human* parents ; — yet Son, the only *beloved*, anointed Son of GOD (MESSIAH) ; — the distress NEEDY-ONE (*Abiun*), the man of sorrow, and acquainted with grief, Isaiah 53 ; — the BOUND-ONE, or Prisoner (*Afir*) the SIN-OFFERING for us (*Ashem*), the PURIFIER (*Berith*), the CHOSEN ONE (*Beir*) ; yet, notwithstanding his humiliation, sufferings, and death in the *human* nature he had assumed by covenant, he was the JOINT-ONE in JEHOVAH (*Jed*) an agent in the Divine Essence ; he was the LORD (ADONI) the ADVOCATE and intercessor on our behalf ; he was GOD (AL), our STRONG-HELPER ; — he was (ALUE) HE that bore the *curse* of the law in *our* stead ; — he was the MIGHTY-ONE (*Gebur*), the Glorified One (*Kebud*), the *Just*-One, *Justifier* (*Tzadick*), the HOLY-ONE, (*Quodish*), the MERCIFUL ONE (*Hessid*), the King of Glory, (*Melachekebud*), the Agent-*Jehovah*, (*Malac Jeue*), and above all the SAVIOUR, (*Jesus Christ*) ; — in a word, having fully answered to all the great titles, ascribed to him in the Psalms, and other scripture titles, ever to be strictly noted ; he is to be, oh ! how awful to think of by all, how dreadful by those who reject him, and trample under foot the Son of God ! — he is to be our JUDGE, to pronounce that just judgment against the *righteous* and the *wicked*, the *believer* in his atonement and the *unbeliever* ; which is to consign the former to happiness inconceivable, and the latter to the like misery.

P S A L M 145. — *in Verse.*

I'LL celebrate the Lord ! and sing
 The glory of my heav'nly King :
 Bless thee, and ev'ry day proclaim
 The praise of thy almighty name.

Jehovah Great all praise exceeds,
 Unsearchable in all his deeds ;
 One age shall to another tell
 Thy wond'rous works, which all excell :
 And with incessant tongues shall cry,
 Let glory be to God on high :

Thine honour I'll to all relate,
 And on thy words will meditate ;
 That man may thy dread pow'r proclaim,
 And with me tell how great's thy fame.

Thy MERCY claims our next regard ;
 Who can recount the high reward ?
 So various, lasting, so renown'd,
 As neither place nor time shall bound :

In thee all grace, all pity live,
 To anger slow, quick to forgive :
 On thy great goodness all depend,
 Thy mercies all thy works transcend :
 Which, with loud praise, the saints commend. }
 2
 3
 4

Thy majesty, thy pow'r, thy state,
 Thy kingdom, they will celebrate :
 To make thy miracles well known,
 The glory of thy awful throne :

The Lord shall those, who fall, sustain,
 And souls, dejected, raise again :
 The eyes of all upon thee wait,
 Expect from thee their daily meat,
 Their wants reliev'd, however great, }

Thy

Thy bounteous hand thou open'st wide,
And every living soul's supply'd,
Their utmost wish is gratify'd.

{

JEHOVAH's just in all his ways,
Mercy in all his works displays ;
Gives present help, is ever near
To all, who pray with truth sincere :
To all, who fear him, brings relief,
And rescues them from ev'ry grief :

Salvation's theirs, who love their God,
While sinners feel his vengeful rod :
My mouth shall praise him more and more ;
Let all his HOLY-ONE adore,
Long as the heav'ns and earth endure.

{

The last Words of DAVID. 2 Sam. 23.

- 1 DAVID, the son of JESSE, thus spoke,
And the MIGHTY man said, who was raised up
For the MESSIAH of the ALEIM of JACOB,
And who was so pleasant in the songs of ISRAEL :
- 2 The spirit of JEHOVAH speaketh in me,
And his word is upon my tongue ;
- 3 The ALEIM of ISRAEL faith,
The Rock of ISRAEL speaketh by me :
“ The RULER in man is the JUST-ONE,
Ruling by the fear of the ALEIM :
- 4 And he will be as the MORNING-LIGHT when it springs up,
As the LIGHT of the sun in a morning without clouds,
Causing to shine, after a shower,
The budding plants of the earth.

For

2. — Then surely this *last DIVINE ode* is a PROPHETIC, not of private interpretation. 2 Pet. 1. 20, 21.

4. — This is extolled by Dr. BLAIR and others, as a most beautiful simile. — It shews us the “ Sun of Righteousness,” — predicted under his proper emblem, i.e., (vid. Ps. 19) — the JUST One, JUSTIFIER

- 5 For is not my house established
 With GOD, A L, (the *Strong-Help*) ?
 For he hath placed in me
 The terms of purification of the age to come,
 Set in order for all, and to be observed;
 And it is *alway salvation*, and all my DELIGHT :
 Shall it not then flourish ?
- 6 But those of BELIAL are as thorns rejected, all of them ;
 For they shall not be taken hold of by the hand ;
 And the man, that shall meddle with them,
 Must fill the hand with an iron,
 And the staff of a fork ;
 But with fire being burned, they must be burnt up entirely
 In making them to cease."

JUSTIFIER of all, — the *Governor*, — to whose rule the KINGDOM was committed. Milton has borrowed this in his *Paradise Lost*.

" Sweet is the breath of morn, its *rising* sweet,
 " With charm of earliest bird, *pleasant* the sun
 " When *first* on this fair fertile earth he sheds
 " His *orient* beams on herb, tree, fruit, and flower,
 " *Glistening* with dew."

6. — See Ps. 118. 12. before, Heb. 6. 8. — " With an iron," i. e. to cut them down ; — " with a fork," or *prong*, to throw away the briars with. — " In making them to cease," or putting a stop to them ; which fire will do, but meer cutting down will not do : — בשבת

This prophecy of David points out the *one perfect* Ruler, springing from his family, the Messiah, and foretells his glory, in whom David in the Spirit exults. These are the *sure mercies* of DAVID, the everlasting promises made to the fathers, fulfilled in CHRIST, the ground of their hopes for salvation, temporal and eternal ; — whilst the men of Belial (*absque jugo, unruly IMAGINERS*), must, like thorns in the field of God, await the sword of vengeance and of fire.

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